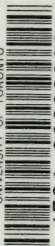


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**THE
ANGLO-SAXON
GEORGE E. BOXALL**



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THE ANGLO-SAXON



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THE ANGLO-SAXON

A STUDY IN EVOLUTION

BY

GEORGE E. BOXALL

AUTHOR OF "THE EVOLUTION OF THE WORLD AND OF MAN," ETC.


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P R E F A C E

WHEN I returned to England, after a residence of more than forty years in Australia, and two years in America, I was astonished to find public opinion in the mother country so backward as compared with the younger English-speaking communities. In the United States, when I commented on public matters, I was told plainly that I was a foreigner and could not be expected to understand American institutions ; but I have felt far more like a foreigner in England than ever I did in the United States. Had I been a native-born Australian I should probably have returned to my native land and endeavoured to confirm my countrymen in their opinion that any closer relations with the old country than at present exist, must be impossible until the English step into line with their younger relatives. As I was not, I conceived the idea of doing something to bring all the English-speaking peoples nearer together by enabling them to realise their own characteristics. Hence this book. The work was completed in June 1900, and I have since added nothing to it. I have recently read M. M. Maeterlinck's "*La Vie des Abeilles*." My knowledge of bees is too limited to enable me to judge of the scientific value of his

work, as far as it relates to these little creatures ; but with the conclusions at which he has arrived—namely, that man is constrained by the natural laws to work for the benefit of future races, and that he is under the operation of these laws, being gradually brought to the highest development of which he is capable—I cordially agree. Moreover it is a remarkable testimony to the unity of the science of evolution, that two observers working from such different starting points as the bee and the man should be led practically to the same goal. If the publication of this work should enable us to approach the study of the characteristics of our race from a more accessible point—should enable us to form a clearer conception of our aspirations and requirements, and lead us to a higher conception of the great First Cause—it will have served the purpose for which it was written.

G. E. B.

CONTENTS

CHAP.	PAGE
I. HISTORY AND ANTHROPOLOGY ALLIED SCIENCES	I
II. THE EVOLUTION OF A RACE	18
III. EVOLUTION FROM A LOWER TO A HIGHER TYPE	28
IV. THE UNITY OF THE HUMAN FAMILY	42
V. SOME SILENT REVOLUTIONS	52
VI. THE LATIN CHARACTER	68
VII. THE EVOLUTION OF THE ANGLO-SAXON	84
VIII. OUR GOVERNING CLASSES	99
IX. THE FEUDALISM OF THE LATINS	116
X. THE MONARCHY AND THE PEOPLE	130
XI. THE LATIN LAW AND THE ANGLO-SAXON	142
XII. CONTRASTS OF LATIN AND TEUTONIC CHA- RACTER	156

CHAP.	PAGE
XIII. SOME CLASSES OF SOCIETY	170
XIV. THE SELF-GOVERNING INSTINCT	185
XV. SCOTLAND AND IRELAND	196
XVI. THE ANGLO-SAXON IN AMERICA	208
XVII. THE AMERICAN CHARACTER	222
XVIII. THE AMERICAN AND HIS ANGLO-SAXON RELATIVES	232
XIX. THE UNITED STATES AND CANADA	244
XX. THE ANGLO-SAXON IN THE SOUTH	255
XXI. THE ANGLO-SAXON WOMAN	266
XXII. EVOLUTION OF THE NEW WOMAN	279
XXIII. ANGLO-SAXON ASPIRATIONS	289
XXIV. THE SCIENCE OF OUR RACE	304
XXV. FUTURE OF THE ANGLO-SAXON	318

THE ANGLO-SAXON

A STUDY IN EVOLUTION



CHAPTER I

HISTORY AND ANTHROPOLOGY ALLIED SCIENCES

THE GROWTH OF PUBLIC OPINION

IT is a matter of notoriety that for many generations past public opinion has been gradually but persistently changing, with the result that dogmas, doctrines and tenets of belief, historical questions, even popular aphorisms and proverbs, once accepted as articles of faith, are now being re-examined and in many cases rejected as no longer true. I say no longer true advisedly, because whatever recommends itself as true to the community is *de facto* true, but it ceases to be so as soon as its truth is doubted. Such assertions as that the sun gives out light and heat, that fire burns, and that frost numbs, are accepted as true by all men, and therefore their truth cannot be questioned. But apart from such self-evident truths as these, about which there can be no dispute, there are numbers of very important questions, on the right answering of which the welfare and happiness of the community largely depends, about which there is no such universal agreement. One

of the reasons, perhaps the principal one, for this divergence of public opinion appears to be the mental and intellectual differences to be found in the various races or varieties of the human family, which prompt the men of these races to approach these questions from different standpoints. In order, therefore, to understand the attitude of men of different races with regard to important questions, it is essential that we should have some reliable knowledge of the mental and intellectual qualities peculiar to each of these races. If we can obtain this knowledge we shall be in a position to ascertain the reasons why one race differs from another on, say, religious questions, and to arrive at a just and satisfactory basis for our own beliefs. But, before we can gain this knowledge, it is necessary that we should divide the human family into races or sub-races in accordance with the characteristics, mental as well as physical, of the people.

HUMAN NATURE

It has been said that human nature is the same all the world over, whether the skin be black or white, and this is true in that there are certain physical and mental characteristics common to all men; but it is in the distribution of these common characteristics and the possession of other characteristics which are not common that the division of the human family must depend, and in making this division it is quite as important to note the mental as the physical characteristics, because mind is quite as important a factor in differentiating man from man as matter. "Even within great and well defined races themselves there are clearly marked varieties. Thus the white race consists of two distinct types, the fair whites and the dark whites, the former prevailing in Northern Europe and the latter in Southern Europe, Western Asia and North Africa; the con-

trast between a fair Swede with flaxen hair and blue eyes, and a swarthy Spaniard with black hair and eyes, being almost as marked as between the latter and some of the higher black or brown races. Throughout a great part of Europe, including specially England, it is evident that the existing population is derived mainly from repeated crossings of these two races with one another and probably with earlier races."¹

BASIS OF THE INQUIRY

Anthropology is a new science, and it was natural, therefore, that the early anthropologists should first note the physical characteristics of man, with a view to proving his relationship to other organic creatures, and placing him in his proper place in nature; but, this theory of evolution having been generally accepted by thinking men and women, the time appears to have arrived when we may endeavour to carry this study a step farther and, as far as the available evidence will permit, compare man with man. It is at the present time impossible to take a comprehensive view of humanity at large and assign to each branch of the human family its proper place in relation to the whole family; but it is quite possible to take one branch and trace its rise from very small beginnings to the present time. It is in this way that our science has been hitherto built up. The zoologist, for instance, takes one specimen of a newly discovered species, examines it carefully and applies the knowledge thus gained to the whole species, to which he assigns its proper place in his collection. Being an Anglo-Saxon myself, and consequently knowing more of the characteristics of these people than of those of other races, I naturally select the Anglo-Saxon as the

¹ "Modern Science and Modern Thought," S. Lang, ch. vi.

specimen to be examined ; but so little has as yet been done in analysing racial differences and peculiarities, that I am compelled to trust very largely to my own observations, and, until these are shown to be reliable by the evidence of other observers, it seems necessary to warn the non-scientific not to accept what I advance here which is contrary to his own experience, until it has been confirmed by some reliable authority. Hitherto, whenever a new advance has been made in science, it has been received with a howl of indignation by the conservative section of the community. The author has been denounced as an atheist and so on, but a few years later the new theory has been generally accepted, and then people wondered what their fathers made all the fuss about. But this violent opposition to the propagation of new ideas is not altogether an evil. It prevents the public from taking too hasty action, and gives time for the adjustment of the public mind to the new order. That this opposition to the new may be carried to an absurd length goes without saying, but the public has been so repeatedly shocked, during the past century, with new discoveries that it is learning to take them philosophically. The Anglo-Saxon may therefore even take the analysis of his own character calmly. At least, I hope so. But if he has read his own history, defective as it is, he will perhaps be prepared to admit that he is not quite perfect as yet, whatever he may be, in his own estimation, at some future time.

THE SO-CALLED ARYAN RACE

It is not worth while to waste time in attempting to controvert the old belief that people differing so completely in physical as well as mental characteristics as the Teuton, the Latin, and the Hindoo, all belong to one and the same race. To those who still hold to

this belief I have nothing to say; but I may say at once that I accept the division of the Aryan subspecies into sections, or races, and I further believe that, at some future time when our knowledge of these people is better defined, religion will be found to be a fair basis for estimating difference in race. At present our knowledge is insufficient to warrant us in saying that this is the case. "Man," said Darwin, "has been studied more carefully than any other organic being, and yet there is the greatest possible diversity amongst capable judges whether he should be classed as a single species or race, or as two (Virey), as three (Jacquinot), as four (Kant), five (Blumenbach), six (Buffon), seven (Hunter), eight (Agassiz), eleven (Pickering), fifteen (Bory St. Vincent), sixteen (Desmoulins), twenty-two (Morton), sixty (Crawford), or as sixty-three according to Burke. Some naturalists have lately employed the term 'subspecies' to designate forms which possess many of the characteristics of true species, but which hardly deserve so high a rank. Now, if we reflect on the weighty arguments above given, for raising the races of man to the dignity of species, and the insuperable difficulties on the other side in defining them, the term 'subspecies' might be used here with much propriety. But from long habit the term 'race' will always be employed."¹ Elsewhere Darwin asserted the necessity for the division of the so-called "Aryan Race" into its natural component parts; and, later, Huxley suggested the division of the white races into the Xanthochroi, or fair-haired, and Melanochroi, or black-haired, races, and this division has generally been accepted by anthropologists. The unity of the human family has been so strengthened and assured by the evolution theory that it cannot be shaken by any arbitrary divisions into which the family may be divided for scientific

¹ "Descent of Man," Part I., ch. vii.

purposes. Nay more, by that theory not merely the relationship of man to man, but the relationship of man to all other organic creatures, is demonstrated. For the purposes of this inquiry into the character of the Anglo-Saxon, Professor Huxley's classification is sufficient. But the Anglo-Saxon is a cross between the Xanthochroi and the Melanochroi; or, rather, between the two great branches of these races, the Teuton and the Latin; and therefore it will be necessary to trace out as clearly as possible the characteristics of these people and to show how they manifest themselves in the history of the Anglo-Saxon.

VALUE OF OUR PRESENT HISTORIES

Probably it will be said that scores of histories of the Anglo-Saxons have already been written, and this is true; but what is the value of our present histories? Ask the historians themselves. In 1869 J. R. Green wrote: "History, we are told by publishers, is the most unpopular of all branches of literature because it seems more and more to sever itself from all that can touch the heart of a people. In Mediæval history, above all, the narrow ecclesiastical character of the annals which serve as its base, instead of being corrected by a wider research into the memorials which surround us, has been actually intensified by the partial method of their study till the story of a great people seems likely to be lost in the mere squabbles of priests. Now there is hardly a better corrective for all this to be found than to set a man frankly in the streets of a single English town, and to bid him to work out the history of the men who lived and died there."¹ Since Green wrote this "the man in the street" has been cited

¹ 'A Short History of the English People,' Introduction, 1888.

as an authority on all questions, and it is in this character that I approach this subject. Green no doubt came nearer to a true estimate of the defects in our histories than any of the older historians, but he has not told us the real reason for the unpopularity of history; which is simply because history is not true. According to Dr. Johnson: "There is more thought in the novelist than in the historian." Boswell: "But surely, sir, an historian has reflection?" Johnson: "Why, yes, sir, and so has a cat when she catches a mouse."¹ The bluff doctor had a habit of blurting out truths which he apparently could not explain. As for instance when he said: "We may know historical facts to be true. Motives are generally unknown. We cannot trust to the characters we find in history unless when they are drawn by those who knew the persons."² "We must consider how very little history there is—I mean real authentic history. That certain kings reigned and certain battles were fought we can depend upon as true; but all the colouring, all the philosophy of history, is conjecture." Boswell: "Then, sir, you would reduce all history to no better than an old almanack, a mere chronological series of remarkable events." Mr. Gibbon, who must at that time have been employed upon his history, of which he published the first volume in the following year, was present, but did not step forth in defence of that species of writing. He probably did not like to trust himself with Johnson."³ But Gibbon himself said: "History, which is, indeed, little more than the register of the crimes, follies and misfortunes of mankind."⁴ Perhaps he agreed, practically at least, with the doctor. Lord Macaulay thought Johnson too severe, nevertheless he says: "A history in which every particular incident may be true, may

¹ "Boswell's Life," p. 198.

³ *Ibid.*, p. 252.

² *Ibid.*, p. 162.

⁴ "Decline and Fall," ch. iii.

on the whole be false. The circumstances which have most influence on the happiness of mankind, the changes of manners and morals, the transition of communities from poverty to wealth, from ignorance to knowledge, from ferocity to humanity—these are, for the most part, noiseless revolutions. Their progress is rarely indicated by what historians are pleased to call important events. They are not achieved by armies, or enacted by senates. They are sanctioned by no treaties, and recorded by no archives. They are carried on in every school, in every church, behind ten thousand counters, at ten thousand firesides. The upper current of society presents no certain criterion by which we can judge of the direction in which the under current flows. We read of defeats and victories; but we know that many nations may be miserable amidst victories and prosperous amidst defeats. We read of the fall of wise ministers and the rise of profligate favourites; but we must remember how small a proportion the good or evil effected by a single statesman can bear to the good or evil of a great social system."

THE NOISELESS REVOLUTIONS

It is only by tracing out the origin and course of the noiseless revolutions of which Macaulay speaks that we can hope to understand the basis of our great social system. When we can say that we thoroughly know the Anglo-Saxon character, it is not impossible that we may trace the course of the undercurrents which, although they are not seen on the surface, do so much to mould a nation, and the history which may thus be written will not be the "mere drum and trumpet history," which J. R. Green denounces, but the true record of the evolution of a great people. But the revolt against this drum and trumpet species of history began long before

Green's time. John Locke said: "The stories of Alexander and Cæsar, further than they instruct us in the art of living well, and furnish us with observations of wisdom and prudence, are not one jot to be preferred to the history of Robin Hood, or the Seven Wise Masters. I do not deny that history is very useful and very instructive of human life; but if it is to be studied only for the reputation of being an historian, it is a very empty thing; and he that can tell all the particulars of Herodotus and Plutarch, Curtius and Livy, without making any other use of them, may be an ignorant man with a good memory, and with all his pains hath only filled his head with Christmas tales. And, which is worse, the greater part of history being made up of wars and conquests, and their style, especially the Romans, speaking of valour as the chief if not the only virtue, we are in danger to be misled by the general current and business of history; and looking on Alexander and Cæsar, and suchlike heroes, as the highest instances of human greatness, because they each of them caused the deaths of several hundred thousand men and the ruin of a much greater number, overran a great part of the earth, and killed the inhabitants to possess themselves of their countries, we are apt to make butchery and rapine the chief marks and very essence of human greatness." The Romans were essentially a military people, and our histories have hitherto been written from the Roman point of view; it is natural therefore that they should be "drum and trumpet" histories, and should ignore the noiseless revolutions. Later on, when we know something more of the Teutonic character than we do at present, we may perhaps form some idea of what the new history of the Anglo-Saxon will be like when it is written. Before this can be accomplished, however, anthropology must be lifted out of its present narrow groove and placed on a broad scientific basis. To

return to the historians, Thomas Wright said : "Various writers have undertaken to build romance upon history ; but few except those who have occupied themselves with researches into its sources are aware how much of history itself is nothing more than legend and romance."¹ "History makes haste to record great deeds, but neglects good ones."² "What are most of the histories of the world but lies? Lies immortalised and consigned over as a perpetual abuse and flaw upon propriety."³ "What is public history but the register of the successes and disappointments, the vices, the follies and the quarrels of those who engage in contentions for power?"⁴ "Thinking to amuse my father once, after his retirement from the Ministry, I offered to read a book of history. 'Anything but history,' said he, 'for history must be false.'"⁵

"There is the moral of all human tales ;
'Tis but the same rehearsal of the past :
First freedom, and then glory—when that fails,
Wealth, vice, corruption—barbarism at last,
And History with all her volumes vast,
Hath but one page."⁶

Reason tells us, however, that history should have another page, and this page is only to be found by diving deep below the surface-currents which have hitherto occupied historians, and tracing out the "noiseless revolutions" which are the true causes of the great events recorded in our archives. J. R. Green did something towards opening out to our view this hitherto hidden page, but he did not go deep enough.

¹ "Essays on the Middle Ages."

² "Hosea Ballou's MSS. Sermons."

³ South.

⁴ Paley.

⁵ "Walpoliana," No. 14.

⁶ "Childe Harold," IV. cviii.

RELATIONS OF HISTORY TO ANTHROPOLOGY

If we ask ourselves why our history appears to us to be so false and unreliable, the answer must be, I think, because we know so little about ourselves that we fail to realise, not merely what our ancestors for generations past have been striving to attain, but also what we want to do ourselves. As a consequence we fail to see the springs of our own actions and misread what in a few more generations perhaps will be clearly discernible. History, in fact, is so closely related to anthropology, that without a full knowledge of the characteristics and peculiarities of a race it is impossible for us to understand its history. When we acquire this knowledge history will read smoothly and connectedly, the various reformers, agitators, and others who have aided in moulding society and inducing changes, will fall into their proper places, and history will be intelligible. We shall see in the past a people fighting blindly and unanimously against institutions which obstruct their development ; and we shall also see that, although there have been retrocessions, retrograde movements, cross-currents, reversions, hesitations, and backslidings, yet, on the whole, the movement forward has been fairly continuous and on well-defined lines. We may perhaps go further than this, and obtain some basis for estimating what the men and women of our race have been striving for ; and, besides tracing out the various devious courses along which they have travelled in their efforts to evolve an ethical, political, social, and industrial system compatible with their mental and intellectual requirements, enable ourselves to form some adequate opinion as to what these requirements are. If we can accomplish this, the evolution of the Anglo-Saxon should be as rapid in the future as it has been slow in the past.

THE EVOLUTION OF MAN HITHERTO UNCONSCIOUS

But the Anglo-Saxon is a cross between two well-defined races which differ considerably from each other, both mentally and physically. In order to understand him, therefore, it is necessary that we should know something of each of the two races from which he has been derived. In the absence of any such accurate knowledge of himself the evolution of man has hitherto been as unconscious as that of the plants and animals. Each of the older races has however been able, by an organisation impossible to the animal, to influence its own destiny as no species of animal could do, and thus to evolve a social system which has satisfied its mental and intellectual needs, but which has proved wholly unsuitable to a younger race. The Xanthochroi, although it is the youngest of the races with which we are acquainted, has evolved a science far superior to that of any other race, and, as a natural consequence, the social system, which was imposed on it by the Latin or by some other branch of the Melanochroi race, and which it accepted more or less willingly some sixteen or seventeen centuries ago, has for some generations past become more and more obnoxious to its spirit, and therefore the Anglo-Saxon, in common with other branches of his race, has for several centuries been torn by two antagonistic impulses. One of these impulses is a desire to emancipate himself from Latin rule; while the other is an almost equally powerful desire to maintain that rule. As we trace out the evolution of the Anglo-Saxon we shall see how these two forces have been fiercely struggling against each other not merely in the Anglo-Saxon as a people, or between man and man, but also in each individual; for we shall find ample proof that men and women are divided in their own minds and that while they are, on the

one hand, anxious, nay, impatient, to free their country from the incubus which has hitherto weighed it down, they have, on the other hand, resisted all attempts to introduce any radical changes in the conditions under which they live.

THE PROGRESS OF SCIENCE NOT CONTINUOUS

Superior as the Anglo-Saxon is, both physically and mentally, to his conqueror the Latin, his mind is at present incapable of grasping the whole of his science. Hence, we see that, while a student of any one branch of our science strives energetically to introduce reforms, which his studies prove to him should be beneficial, he strenuously opposes the introduction of reforms proposed by the student of some other branch of science. Thus history shows us examples of two reformers each striving to reform abuses while each one is denouncing the other as a charlatan or something worse. In the earlier stages of the evolution of our science this attitude was more frequent than it is now. During the past century our science has undergone so great a development that the public begins to realise that it forms a complete whole, one part of which dovetails in with and supports every other part. But it has not yet been generally recognised how completely this science belongs to our race and to our race alone. Hitherto it has been the custom to speak of the progress of science as though it had been continuous. Even those who call themselves evolutionists trace the growth of religion, of language, of literature, and other branches of science, in such a manner as to convey the idea of continuity. Thus when a philosophical fact is announced, some scholar informs the public that the idea is to be found in some one or other of the Greek writers, while, if the discovery is a mechanical one, it is said to have been elaborated from some ancient form common

in China thousands of years ago. Sometimes these assertions are made jestingly, but this is not always apparent and the public is consequently deceived. Now it may be at once admitted that science does not belong to any one race. We may go back long anterior to the Greeks for the germs of some of our philosophy, and to the Chinese for those of our mechanics, but inquiry will convince us that, although the Greeks and Chinese received the germs of their science from older races, they took these sciences and stamped them with their racial characteristics. And thus it has been with our race, the Xanthochroi. The older races developed such branches of science as commended themselves to their minds and developed them to as high a degree of excellence as their mental capacity permitted. Then a younger and mentally stronger race took these sciences and carried them forward to a still higher stage of perfection. The Anglo-Saxon derived his knowledge of the older science almost exclusively from the Greeks and Latins because he had been so completely under the control of the Latin that he refused to go to other races for knowledge. We have had the Jews, for instance, among us for generations, but we know nothing of the Jew except what we have learned of him from the Latin, and yet we know that the Greek and Latin rejected the science of their own race and based their religion on Jewish science.

EACH RACE LEARNS FROM AN OLDER RACE

In the early years of the present century it was commonly said that the only perfect science was mathematics. This science was not perfected by the Greeks or Latins, although the knowledge of it came to the Anglo-Saxon through Greek or Latin sources. In fact, the more closely we examine the sources of our modern science the more we are convinced that our debt to the Greek and Latin,

large as it undoubtedly is, is very much smaller than it is generally believed to be. Had the Anglo-Saxon not been so completely dominated by the Latin as he has been, he would have gained his knowledge, perhaps directly, from other ancient races instead of receiving it through the Greek or Latin, and in that case it would not have been distorted as it has been by the medium through which it came to him. Thus we see that while science as a whole belongs to mankind generally, each of the great races has adopted certain branches and has made them its own, developing them to as high a degree of excellence as the spirit of the race allowed. The Xanthochroi have apparently united all branches of science and have already developed them to a higher degree of excellence than any of the older races, and the evolution, so far from having been continuous from the early efforts of the primitive savage to the present time, has been advanced by well-marked stages, the latter of which are easily discernible and afford us a basis for estimating what the earlier stages may have been.

HOMOGENEOUSNESS OF MAN

The life of a race is comparable with that of an individual. Races are born and pass through their infancy, during which they learn from older races. As they grow to maturity they evolve a philosophy of their own, based more or less on the philosophies of the races with which they have been in contact for longer or shorter periods. During this stage of childhood the race is under the influence of an older and more matured race, but as it develops its peculiar mental attributes it gradually frees itself from this influence and establishes a religious and social system for itself. When this system has been perfected according to the racial ideal, the race gradually loses its vitality, it ceases to be active and lapses into a

stationary period—as the Australians, American Indians, Chinese and other ancient races have done—and thus it continues until it is compelled to give place to a younger and more vigorous race, when the older race gradually dies out and is no more heard of. In the following chapters I shall endeavour to trace out the evolution of the Anglo-Saxon on these lines. The evidence is scanty and I am compelled to rely very largely, too largely perhaps, on the results of my own observations, and it is for this reason that I desire the public not to depend too implicitly on the deductions I may draw from this evidence. Much of what I say will appeal to every Anglo-Saxon as true, and each one may take this as reliable without fear of the consequences ; but every individual should pause before he or she accepts what appears doubtful to his or her mind until it is confirmed by some competent scientific authority. It is not because I believe what I have written myself that it is necessarily all true in every detail. Even such accurate and logical observers as Mill and Darwin did not formulate their theories alone and without assistance, and in both cases some slight errors have been corrected by more recent inquiries. My work will in no way compare with theirs either for magnitude or accuracy, but I believe that the main facts are true, and that, whatever errors there may be in details, the theory I have founded on them will be no more affected than the theory of evolution has been by the slight corrections made in Darwin's work, or the additions which have been made in political science since Mill wrote have affected their theories. The evidence I shall advance may perhaps enable us in the future to take a larger view of humanity than has been possible in the past. Perhaps I may be permitted to illustrate my meaning by an allegory. If you stand near a fence, which stretches across the plain as far as the eye can reach, you see that between the two posts nearest to you there is a wide space or panel fitted with railings or

palings. The next panel is somewhat foreshortened and looks smaller, and each succeeding panel looks smaller still, until, at only a short distance away, the panels disappear, and you see only a long line of posts. Farther away still the posts blend together until you can scarcely distinguish them, and the line ends in obscurity. This represents our view of humanity ; but, as we know when we look at the fence that there are panels, even in the far distance, very similar to the one close by, so we know that, even in those races which have died out and left no name behind them, there were human passions, aspirations, ambitions, loves, oppressions, miseries, even as there are to-day among the Anglo-Saxons. If, therefore, we can trace out with scientific exactness the history of the Anglo-Saxon, we may perhaps estimate far more accurately than has hitherto been possible what the histories of other and older races have been. But, as I have said, the Anglo-Saxon does not represent a true race, but a mixture, and therefore we have to study in the first place the characteristics of the races which go to make up this mixture.

CHAPTER II

THE EVOLUTION OF A RACE

THEORIES OF THE CREATION

OF the earlier stages in the evolution of a new race it is obviously as impossible for a man of that race to speak, with any degree of certainty or authority, as it would be for him to describe, of his own knowledge, his own birth and the events, say, of the two first years of his life. Each of the older races has evolved a theory of the Creation for itself; but, satisfactory as this theory may have been to the race which evolved it, the theory of an older race appears to be more or less childish and inefficient to a younger race which has improved on the science of the older race. The younger race, therefore, proceeds to evolve its own theory of the Creation, and later on bases its religion on this theory. Hitherto no attempt has been made to collect the various Creation theories, but we know that some of them are very childish and fanciful. Recently a great deal of valuable work has been done by mythologists, in seeking out ancient religious stories, but their object appears to have been to show how widespread certain myths are rather than to trace them to their sources. Of all these so-called mythical stories those which deal with the creation of man, or of the world, are of the greatest importance; because each of these has been, at some time or other, the accepted basis of the religion of the race which evolved it, and was believed in as implicitly as we now believe

in the theory of evolution. As a rule the object of the Creation theory has been to explain the appearance of man on the earth, and generally to prove his Divine origin. In some cases man is the direct descendant of the god or gods, while in others he is created or called forth by the god in various ways. But, valuable as a study of these ancient theories may be, as affording indications of the characteristics of the race and its advance in science, they are of no value as evidences either of man's first appearance on the earth or of the birth of a new race. We are therefore compelled to turn to what we know of the evolution of races among animals in order to account for the first appearance of a new race of man; and as man is undoubtedly as amenable to the laws of nature as the animal, and is individually produced in a similar manner, this evidence may be taken as perfectly reliable.

HOW A RACE IS EVOLVED

A new race is produced among dogs, for instance, by the careful intercrossing of two or more races or varieties, and the selection of those animals having the desired type for breeding. Among wild animals, and also among human beings, the process has been of a somewhat similar character, but natural selection takes the place of man in the evolution. This is the theory of evolution broadly stated, and it is unnecessary here to enter into minute details either for the purpose of proving the theory or of showing how radically it differs from the Creation theory of any of the ancient races. With these premises I think I may assume that a new race of man is produced by the intermixture of two or more races under favourable conditions of food and climate. We have yet to learn the precise nature of these conditions, but there can, I think, be no doubt that soil, temperature, and food exercise great influence in determining the

colouring, the physique, and perhaps also the temperament of the new race. The operations of food and temperature, in modifying the colouring and other characteristics of a race, and in differentiating it from the older races, among which it is produced, must necessarily be very slow and gradual. Hence it is reasonable to assume that the production of a new race requires that the parent races should have been stationary for at least several generations, otherwise these conditions would not have sufficient time to operate. The evolution of a new race, therefore, requires that the parent races shall have been stationary for some considerable time, the operations extending over several generations.

THE EVIDENCE FROM THE OLDER RACES

I have also assumed that the union of two or more races is necessary to produce a new race, because, if we take a survey of the races of man now existing, we find that in Australia, Tasmania, New Guinea, and other isolated countries, where there has been but little or no admixture of races, there has been no new race produced during immense periods of time, and no advance has been made in civilisation. In America, the Aztecs of Mexico and the Incas of Peru did not differ very materially in physical characteristics from the older Indian races, but were mentally and intellectually the superiors of these races. The admixture of blood, therefore, in the case of the evolution of the Aztecs and Incas appears to have been slight, the parent races having been nearly related and all belonging to one and the same subspecies. In Eastern Asia the case is very similar with regard to the Mongolian subspecies. Here the Chinese, Coreans, and Tartars may perhaps represent the older races from which the Japanese have been evolved. In Western Asia, and in Europe and Africa, where the admixture of

rac^{es} has undoubtedly been greatest, there is the greatest variation. In these countries the struggle between the races of man has been far more severe than in those countries previously noticed, and therefore we find man himself more highly specialised, larger and stronger, while in some of the countries he has attained to a higher degree of civilisation than he has in countries where the struggle has been less severe.

PROLIFICACY OF NATURE

The first struggle of a new race is a purely physical one, and it is not every race which possesses the necessary stamina to conquer in this fight, and to finally achieve a dominant position and establish a world-empire. There is no evidence to prove that the Creator has dealt any differently, with regard to man, than with any other organic being; and when we realise how very prolific nature is, in the production, not only of individuals, but of races and species, among plants and animals, it is absurd to pretend to limit His power with regard to man. Individually, man is propagated as lavishly as the animal or the plant, and there is no sufficient reason for believing that any exception has been made in his case in the evolution of species and races. When we look round and see the number of what appear to be remnants of ancient races of whose origin we know nothing, but who are obviously of a different race to the general inhabitants of the country in which they exist, we realise that the popular idea is wholly inadequate to explain their existence. I shall refer to these races at greater length elsewhere. But some of these remnants, probably, are the surviving representatives of some race which has once been great, while others are the remains of races which have been more or less unsuccessful in the struggle for existence. There can be no doubt that

numbers of new races of man have been evolved which have not possessed the necessary stamina to enable them to conquer a place in the world. Some of these have succumbed at a very early stage in their career, as infants die, while others have made some progress and have then come into contact with a stronger and more vigorous race, and have been absorbed or wiped out at a later stage in their evolution.

BIRTH OF A NEW RACE

When a new race appears it is in the birth of a few children which differ more or less from the children hitherto born in the country. Among primitive savages the birth of children differing from the normal type is not looked on with favour. In many cases, where the whites have invaded savage countries, half-caste children are systematically killed off. In the case of the evolution of a new race, however, if this evolution is due to the admixture of races, the births of half-castes would have probably prepared the way for the birth of the new type, and the difference between the children of the new race and those of the older races, or of crosses between them, would probably pass unnoticed. As the conditions of soil, temperature, and food continued to act, the production of the new type would increase, while the older races from which it sprang would naturally die out, until, in the course of time, only the new race would be found in the country in which it was evolved. It was thus that the Xanthochroic or fair-haired race first made its appearance in the forests somewhere in the neighbourhood of the Baltic Sea. It was thus also that the Melanochroic or black-haired race first began its career somewhere in Greece. And it is from these humble beginnings that the Anglo-Saxon has to trace his history to the present time. The scheme is a magnificent one, far too gigantic for any one man,

and therefore I can, in this preliminary work, merely indicate some of the main features in the evolution of the Anglo-Saxon, and thus perhaps lay the foundation on which his history may be based in the future, when our knowledge of ourselves enables us to write it.

XANTHOCHROI AND MELANOCHROI

We obtain our first view of the Xanthochroi at about 300 B.C., but as it was then very numerous and active within a more or less limited area, some time must have elapsed, probably several centuries, since its first appearance. The Melanochroi, the other great race to which the Anglo-Saxon owes his descent, is first heard of about 2000 B.C., but, as it was then sufficiently numerous to attract notice, it must, like the Xanthochroi, have been in existence for some time previously. Probably, if we assume that the Melanochroi are about two thousand years older than the Xanthochroi we shall be sufficiently accurate for the present. The careers of these two great races, as far as they are known, prove that the people composing them were possessed of the physical and mental qualities which would enable them to compete successfully with other races and to found world-empires. How many weaker races they have unwittingly crushed out already, and how many more the Xanthochroic is destined to crush out before it completes its career, as the Melanochroic appears to have done, it is impossible to say. Probably there are some new races so weak that they do not survive the older races from which they were evolved; but however this may be, the races which have grown to maturity and are still represented on the earth have all been more or less successful in the struggle for existence, and have completed their work in the world. Amongst these ancient races which have founded world-empires are the Australians, the

Polynesians, the Americans, the Chinese, the Hindoos, Egyptians, Persians, and many others, perhaps even the Gipsies, the Basques, and other remnants of races of which our knowledge is very limited at present. However this may be, we know that both the Xanthochroi and the Melanochroi have successfully competed with the races against which they have been pitted in the struggle for existence, and that, as the older race sinks into the condition in which other ancient races have been for longer or shorter periods, the younger race is preparing to take its place as the dominant power in the world.

THE MELANOCHROI

The lesson we learn from this is that a race passes through stages comparable with those of the individual. During its infant stage it is very childish, and shows very little indication of what its future mental development may be. Like a child, the mind of the race appears to be blank, and therefore, while its physical fight against an alien race is fierce, it gives way mentally, and receives its social, ethical, and political system from the older and more matured race against which it is fighting physically. At first its mental faculties develop very slowly; but, even in the early stages of this development, it revolts against the lessons it has learned from the dominant race. Each step in advance paves the way for further progress, and gradually the younger race begins to show its mental superiority to the older race by improving on the science it has received from it, and by inventing new tools, weapons, processes, etc. The new race also modifies the religion it has received from the older race. It rejects such dogmas as may be repugnant to the spirit of the race, until finally it evolves a new theory of the Creation, when it proceeds to accommodate its religion to this idea. This appears to me to be a summary of the evolution

of both the Xanthochroi and the Melanochroi, the former having at the present time apparently arrived at about the same stage in its evolution as the latter had reached some two thousand years ago when it began to formulate its religion. Each of the great races which has grown to maturity has formulated a religion of its own, based on the science of the race, and, as a rule, the implicit acceptance of this racial religion may be regarded as an indication of the mental and intellectual unity of the race, as the colour of the hair, eyes, and skin are regarded as the physical indications of racial unity. The Greeks, Italians, Spaniards, Celts, Armenians, and Abyssinians adhere to the various older forms of Christianity accepted as the national religion when the Melanochroi formulated their religion, as persistently as the Arabs, Hindoos, Chinese, and other great races adhere to their religions. We may therefore regard these people as branches of the great Melanochroic race. As I shall endeavour to show in a future chapter, this race appears to have reached the limit of its active stage very recently, and to be now gradually sinking into that condition of inactivity in which we find the majority of the more ancient races of the earth.

THE XANTHOCHROI

The Xanthochroic race being still in its active stage is naturally more difficult to define than a matured race the characteristics of which are fully developed. The Germans and Scandinavians, however, certainly form the main branch of this race, from which all the other branches have been developed. The Anglo-Saxon is a cross between the Teuton and the Latinised Celt, and he differs little from the cross-breeds of France, Switzerland, Northern Italy, etc., either physically or mentally. Such differences as exist appear to be due to language, which has no

doubt a powerful influence in the national development. Both the Teutons and Anglo-Saxons are very active, and in this the Finns, Slavs, Poles, and Czechs approach most nearly to them. Possibly further research may prove that these also belong to the Xanthochroic race, and that their differences from the Anglo-Saxon, or the Frenchman, or other cross-breed in Western Europe, are due to the fact that in their case the Teuton has crossed with some one or other of the Eastern races instead of with the Latin. There are certain resemblances between the Teuton and the Slav which seem to support this view. For instance, the Slav, like the Teuton and the Anglo-Saxon, has freed himself more or less from the feudalism of the Latin and Greek. He accepts the science of the Teuton and has contributed to its development, and there are indications of a capacity for self-government which is characteristic of the Anglo-Saxon especially. In Germany, as well as in England, there have been sects like the Quakers who were non-combatants, and the Doukhoborts of Russia has some resemblance to these. However, the relationship between the Slavs and Teutons will have to be further inquired into before a decision can be arrived at, while the relationship between the Teutons and Anglo-Saxons is already established. The relationships of the Finns, the Slavs, the Czechs, etc., have no connection with the history of the Anglo-Saxons; and as I know very little of these people, I may leave them to be dealt with by students better acquainted with their history and character.

RACIAL OR NATIONAL ANTIPATHY

It may be said that the antipathy of the Slav to the Teuton is racial, and indicates that these people belong to distinct races; but at present our knowledge on this branch of the subject is so slight, that it is impossible to distinguish between racial and

mere national antipathy or jealousy. This feeling is very strong between the Teuton and the Anglo-Saxon, who are generally admitted to belong to the same race, but we find that this antipathy is general and not particular. Germans, Swedes, and other Teutons who settle in Anglo-Saxon countries and become known, are accepted as friends by Anglo-Saxons who still rail at "the coarse, stolid, uncultured Teuton." The antipathy, therefore, is not as deep-rooted as that, for instance, between the Latin and the Jew, or of the Greek to the Arab or Turk. In fact, the antipathy of the Anglo-Saxon to the Teuton, or *vice versa*, appears to be due more to ignorance of the characteristics of the foreigner than to racial causes. As we pursue our inquiry into the characteristics of the Latin, the Teuton, and the Anglo-Saxon, we may perhaps gain some information on this subject, but its importance demands a wider inquiry than is compatible with the scope of this work, and a far wider acquaintance with the various nationalities of Europe than I possess.

CHAPTER III

EVOLUTION FROM A LOWER TO A HIGHER TYPE

EMBRYOLOGY AND ITS LESSONS

EMBRYOLOGY teaches us that the human foetus passes through the ichtheous, the reptilian, and the mammalian forms before it assumes the human form. If this is so, it seems natural to suppose that the child of an advanced race, like the Teuton, passes through phases comparable with the savage, the barbarian, and later stages, before it develops the Teutonic form, and this supposition is supported by the testimony of students of childhood. "Evolution will, no doubt, help us to understand much of this. If the order of development of the individual follows and summarises that of the race, we should expect the child to show a germ at least of the passionateness, of the quarrelsomeness, of the brute and of the savage before he shows the moral qualities distinctive of civilised man. That he often shows so close a resemblance to the savage and the brute suggests how little ages of civilised life, with its suppression of these ferocious impulses, have done to tone down the ancient and carefully transmitted instincts. The child at birth and for a long while after may, then, be said to be the representative of wild, untamed nature, which it is for civilisation to subdue and fashion into something higher and better."¹ But if we adopt this view we shall be

¹ "Studies of Childhood," James Sully, p. 234.

forced to go a step further, and admit that the child of a primitive savage, for instance, does not pass into the later stages of evolution and enter the barbarian stage, while the barbarian child in like manner does not develop into the civilised stage. Thus the child of an older race, say of the Jew or the Latin, does not pass into the final stage of development of the Teutonic child, but develops into manhood or womanhood at a slightly earlier stage of development, and this seems to explain why the adult of an older race appears to be more or less childish in comparison with an adult of a younger race. The difference between a Jew or a Latin and a Teuton is not so great as between a Teuton and, say, an Australian black; but I have purposely selected these people to illustrate this principle because they are mentally and morally the nearest approach to the Teuton; and if, as is probable, there is a slight superiority, a further development, of the Teuton as compared with the Jew or the Latin, the superiority of the younger race would be more marked as we go backwards and compare it with a more primitive race. Possibly the difference between a Jewish or a Latin child and a Teutonic child would be so slight as to be scarcely noticeable, but I think it must be admitted that it exists nevertheless. The study of children is a comparatively recent branch of our science. Possibly when it is more advanced some means may be discovered to ascertain at what stage in its development the child of the Teuton passes from the semi-civilised stage of the Greek or the Jew to the more advanced stage of the race he belongs to.

THE CIVILISED CHILD AND THE SAVAGE

The child, like the savage, is subject to gusts of passion, during which he will show himself reckless of consequences. "The very fleeting character of

the outbreak, the rapid subsidence of passions and transitions to another mood, show that there is here no malice prepense. These instincts will, no doubt, if they are not tamed, develop truly into wicked dispositions; yet it is by no means a small matter to recognise that they do not amount to full moral depravity."¹ But the gusts of passion are stronger in the savage than in the Teuton, and indicate that he has less power of self-government than the more advanced race. It is important that this should be borne in mind. "The conclusion which observation of children leads us to is that, as compared with adults, they are endowed with strong imaginative power, the activity of which leads to a surprisingly intense inner realisation of what is above sense. For the child, as for primitive man, reality is a projection of fancy as well as an assurance of sense. Now, this conclusion is, I think, greatly strengthened by all that we know of the conditions of brain-life in children, and of the many perturbances to which it is liable. With respect to this brain-life, we have to remember that in the first years the higher cortical centres which take part in the co-ordinative and regulative processes of thought and volition are but very imperfectly developed. Hence the centres concerned in imagination—which, if not identical with what used to be called the sensorium, or seat of sensation, are in closest connection with it—are not checked and inhibited by the action of the higher centres, as is the case with us. By exercising a volitional control over the flow of our ideas, we are able to reason away a fancy and to guard against error. In young children all ideas that grow clear and full under the stimulus of a strong interest are apt to persist and to become preternaturally vivid. As has been suggested by more than one recent writer on childhood and education, the brain of a

¹ "Studies of Childhood," p. 235.

child has a slight measure of that susceptibility to powerful illusory suggestion which characterises the brain of a hypnotised subject. Savages, who show so striking a resemblance to children in the vivacity and the dominance of their fancy, are probably much nearer to the child than to the civilised adult in the condition of their brain."¹ Just as this study of childhood illustrates the development of man from the primitive savage to the Teuton, so the study of the older races will serve to elucidate much that is at present obscure in the child. But before proceeding further with this branch of the subject, it seems advisable to prepare the mind of the reader for much that follows by referring to the evidences of design which the theory of evolution shows more plainly than the other theories of Creation formulated by more ancient races, and which no longer satisfy the minds of educated men and women.

A MISCHIEVOUS PRACTICE

From the earliest time when man was first developed from the anthropoid ape, he has recognised the fact that neither he nor the world created themselves, and in his efforts to discover the author of his being, the giver of life, he has built up the most fantastic theories, and has worshipped, not merely every material thing which he could see and touch, but also numerous imaginary beings, the creation of his fancy. If we go back only to the early records of our own race, the Teutons, we may realise how very childish our ancestors were; but this early religion does not represent the religion of our race. It merely represents the religion, or perhaps a mixture of the religions, of the various races from whom the Teutons were evolved. We have relegated the stories of Thor—under the titles of Jack the

¹ *Ibid.*, p. 61.

Giant Killer, Jack and the Beanstalk, etc.—to the nursery, but there can be no doubt that, to the primitive Teuton, Thor was believed in and worshipped as a saviour who went about to slay the giants of misrule, of tyranny, and oppression. It is both false and misleading to say that the early Teutons did not believe sincerely in their gods, and yet such assertions are frequently made. In a book, designed expressly for children, it is said in the introduction: "Such is the myth of Yggdrasil, of which Jacob Grimm remarks, 'It bears the stamp of a very high antiquity, but does not appear to be fully unfolded.' Of course it was only the symbol of a thought: the Scandinavians could not have believed that there was such a tree. But of what thought was it the symbol?"¹ Religion is one of the strongest forces in the human mind, and the person who asserts that an ancient people did not believe in their religion shows such gross ignorance of humanity as to prove himself to be unfit for a teacher of youth. Unfortunately, such ignorance is only too widespread among the Anglo-Saxon teachers. It is so difficult for people to conceive of anything outside themselves which they cannot see, that they are incapable of judging of the condition of the minds of others, except by their own standard. They attribute to the savage the same thoughts and beliefs which they hold themselves, and cannot conceive that what appears true to them is false to the savage. But, what is perhaps worse than this, they attribute to ancient people the knowledge which they themselves possess, and which is due solely to the recent evolution of our science, of which even the Anglo-Saxon of the last century knew nothing.

¹ "The Heroes of Asgard," by A. and E. Keary.

JOHNSON AND MACAULAY

In no section of the community is this more prevalent than in our University scholars. Dr. Johnson, who was a typical Anglo-Saxon in his time, denounced the Athenian of the schools in vigorous terms, and thereby aroused the ire of Lord Macaulay. "Of remote countries and past times," said Macaulay of Johnson, "he talked with wild and ignorant presumption. 'The Athenians of the age of Demosthenes,' he said to Mrs. Thrale, 'were a people of brutes, a barbarous people.' In conversation with Sir Adam Ferguson he used similar language: 'The boasted Athenians,' he said, 'were barbarians. The mass of every people must be barbarous where there is no printing.' The fact was that he saw that a Londoner who could not read was a very stupid and brutal fellow; he saw that great refinement of taste and activity of intellect were rarely found in a Londoner who had not read much; and because it was by means of books that people acquired almost all their knowledge in the society with which he was acquainted, he concluded, in defiance of the strongest and clearest evidence, that the human mind can be cultivated by means of books alone. An Athenian citizen might possess very few volumes; and the largest library to which he had access might be very much less valuable than Johnson's bookcase in Bolt Court. But the Athenian might pass every morning in conversation with Socrates, and might hear Pericles speak four or five times every month. He saw the plays of Sophocles and Aristophanes; he walked amidst the friezes of Phidias and Zeuxis; he knew by heart the choruses of Æschylus; he heard the rhapsodist at the corner of the street reciting the Shield of Achilles or the Death of Argus; he was a legislator, conversant with high questions of alliance, revenue and wars;

he was a soldier, trained under a liberal and generous discipline; he was a judge, compelled every day to weigh the effects of opposite arguments. These things were in themselves an education eminently fitted, not indeed, to form exact or profound thinkers, but to give quickness to the perceptions, delicacy to the taste, fluency to the expression and politeness to the manners. All this was overlooked. An Athenian who did not improve his mind by reading was, in Johnson's opinion, much such a person as a Cockney who made his mark; much such a person as black Frank before he went to school; and far inferior to a parish clerk or a printer's devil."¹ I have quoted the whole of this passage because Lord Macaulay appears to represent, very fairly, the opinion of the school-men of to-day. But a little consideration will, I think, show how grossly exaggerated this opinion is. It will be observed that neither Macaulay nor Johnson defines precisely what he means by the term "the Athenians." But Johnson, presumably, included in the term all selections and classes of the inhabitants of Attica, or at least of Athens; while Macaulay, also presumably, spoke only of the "upper four hundred," and excluded the workers and slaves, for whom the aristocrats of all branches of the Melanochroi race have always professed profound contempt.

THE GREEK FETISH

The Greeks had certainly no greater inherent sense of knowledge than other people, and in all branches of the race to which they belong it has been the settled policy to keep the lower orders in ignorance. Therefore reason tells us that in Greece and Rome from the earliest times the masses were uneducated, and Greek civilisation was merely a very thin veneer

¹ Croker's Edition of Boswell's "Johnson."

over a mass of the most degraded and savage barbarism. That this was so is evidenced by the fact that when the Greek formulated his religion, he based it not on the teachings of the philosophers of his own race, but on the philosophy of an alien race, and it remained for the Teuton at a very much later date to make the Greek and the Latin acquainted with the writings of the philosophers of their own race. As far as I am aware this instance is unique. In no other case has a race based its religion on an alien science, and the fact that the Greeks did so goes far to prove that they were, except in a few cases, ignorant of the science of their own race, that is to say that they knew nothing of the knowledge which is most valuable to a race. The fact is that some centuries ago, when the writings of the Greek philosophers were unearthed after their long interment, their beauty and excellence made them appear to the childish and ignorant Teuton as something approaching the Divine. The works of Socrates, Plato, Aristotle, etc., were regarded almost as a new revelation, and the school-men of the day elevated the ancient Greek on a pedestal and fell down and worshipped him; and this worship has been carefully inculcated in the schools and is still as lively as ever, although we have long since surpassed the Greek in all branches of learning and science, and have developed a science as superior to that of the Greeks or Romans as theirs was to the science of the Australian savage. That the study of the Greek science and literature was of great value to the Teutons goes without saying, but that it is so still is untrue. The ancient Greek was not an epitome of all science for all time; but the school-men apparently desire to make him so, if possible, as they are continually reading new meanings into the writings of the ancients—meanings which are due to the development of modern science and which could not possibly have occurred to the minds of the ancient writers—

and thus keeping them up to date, and this is perhaps one of the most mischievous and degrading superstitions which have been handed down to us from the past. Sooner or later even the Englishman must learn that cramming a child's head with Greek or Latin is not teaching, and the worship of the Greek fetish must sooner or later go the way of other superstitions.

DEMORALISING INFLUENCE OF THE GREEK

It is a sign of the undecided state of the Anglo-Saxon mind that the Anglo-Saxon shows an inclination to adopt, more or less, any alien worship which he is induced to study. The Greek scholar is taught to worship the ancient Greek, but if an Anglo-Saxon man or woman studies the Hindoo or the Arab philosophy he or she frequently becomes an esoteric Buddhist or a neo-Moslem. The Anglo-Saxon has not yet learned that the science of his own race is far superior to the science of any of the older races, and that if he studies the Greek, or the Hindoo, or the Arab, or any other ancient philosophy or science, he should make it subservient to the science of his own race. Instead of doing this the Anglo-Saxon has, from the earliest times, been content to take his religion from an alien race and to read even the Jewish Scriptures through Greek or Latin spectacles. He goes to the Greek to interpret the Hebrew Scriptures instead of to the Hebrew himself, although it must be apparent to any impartial thinker that the Jew is quite as worthy of study as the Greek. In fact the sole object of the English system of education seems to be to subordinate the Anglo-Saxon intellect to the Greek and Latin, to cramp the mind of the superior race down to the intellectual level of the inferior race. In a letter to George Borrow, J. P. Harfeldt said: "I am quite of your opinion that in England they have an incorrect notion

of education and instruction in the Universities. Who is to blame if the scholars have perverted ideas? The world must advance in time, but your Universities force it back into the Middle Ages. They fill men's heads with trash instead of good serviceable wares. The greater part of these products of art, called 'the learned,' would not be able to earn a living if our Lord were not a guardian of fools. What would these creatures do if they did not have Uncles and Aunts?"¹ It is because this craze for Greek learning is stronger in England than in other Teutonic countries that education is at a lower ebb in England than in these countries. The *Century Dictionary* says: "There is no authority for the common statement that the primary sense of 'educate' is to 'draw out, or unfold' the mind!" Probably this is because it has always been to the interest of those who constitute the authorities on education to cram in instead of draw out. The result is that we have a number of "ignorant men with good memories"—men who never utter an original thought, but who can take an idea from some other person, and write gracefully and elegantly all round it with a wealth of quotation and allusion to what has been said on the subject before. Thus the University tends to crush out originality, to produce minor poets, parodists, and triflers with serious subjects, and this will continue as long as the highest educational authorities teach that it is of greater importance to produce more or less meritorious imitations of the work of the Greeks than to do original work. "Literature has her quacks no less than medicine, and they are divided into two classes: those who have erudition without genius, and those who have volubility without depth. We shall get second-hand sense from the one, and original nonsense from the other," said

¹ "Life of George Borrow," by W. J. Knapp, M.D., LL.D., p. 222.

Coltoun, "and the University is the great factory for turning out these quacks."

GREEK SCIENCE EMPIRICAL

As a plain matter of fact, learning Greek does not educate now, although in the past, when the Teuton was in his infancy, it helped to develop his intellect very largely. But the time for benefiting by a study of Greek learning has passed away, and Greek and other ancient literature must now be studied critically instead of reverentially, if it is to be of any service to the public. But the history, language, philosophy and religion, of other ancient races—the Jew and Arab, the Hindoo, Chinese, Egyptian, etc.,—are quite as well worthy of study as those of the Greek or Latin, and if any benefit is to be derived from this study it must be independent of, and not subsidiary to, the study of Greek. It is with literature as it has been with medicine and other sciences. The medicine of the Greek was empirical, and it was not until the Teuton rejected Aristotle, Hippocrates and Galen as authorities, and evolved a science of medicine of his own, that he advanced so far as he has towards establishing a true science. The medicine of the Greeks and Latins was inferior to that of the Arabs and Jews, as their astronomy was also inferior to that of these people. It is doubtful whether the Greek medicine would compare favourably with that of the Hindoos, or their astronomy with that of the Egyptians or Chaldeans. In these, as in other sciences in which the Teuton has freed himself from Greek influence, he has made enormous strides forward; while in literature, in which his mind is carefully cramped down to the Greek level, the advance has been made as a rule by those who have "little Latin and less Greek." Many of the Anglo-Saxon writers who have become famous, and who have had the strongest influence in developing

the Anglo-Saxon character, knew little or nothing of the Greeks or Latins.

THE GREEK AS A PLAGIARIST

When the Greek student ceases to be a mere eulogist, and gives the public a true and impartial criticism of Greek science and literature, showing their relations to those of the races from whom the Greeks gained their earliest acquaintance with the arts and sciences, and then shows the connection between Greek and Teutonic science, with the point at which the Teuton developed his science to a higher excellence than the Greek had attained to, and thus made it his own, he will render a magnificent service to his race. Sir George Macfarren has done this with regard to music, but each of the other branches of our art and science is awaiting a similar service. Hitherto the work of the Greeks of our Universities has been almost worthless, because it does not convey a true idea of what the Greek really was at his best, and also at his worst. It suggests the idea that a man who knows more about the Athens or Rome of two thousand years ago than he does of the London, New York, or Sydney, of to-day is an ignorant man in spite of his erudition, his apt quotation and his grammatical purity. It is because such histories of the evolutions of each branch of our science and art have not yet been written that it is impossible, at the present time, to write out a complete history of the Anglo-Saxon. It is because the Greek was developing the science of his own race at the time of Demosthenes and Pericles that he appears to the student as far more interesting than he does later, when he was elaborating his religion on the basis of an alien philosophy. In the first period he was doing original work while in the second he was a plagiarist, and thus it is with the University Greeks of the present day. The more eminent a man becomes as

a Greek scholar the more he cuts himself off from his own race and becomes a mere plagiarist, an imitator, a parodist.

THE AGE OF THE RACES

All this goes towards proving that the Greek and Latin developed to mature manhood at an earlier stage than the Teuton and is therefore more childish than the Teuton. But the fact that the Greek was not so far advanced in science and art beyond the Arab and Jew, the Hindoo, the Chinese, and perhaps some other races or branches of races, as the Teuton is beyond the Greek, seems to suggest that there is no such wide interval between the dates of the births of these races as between any one of them and the Teutons. The Greeks and Latins formulated their religion eighteen centuries ago, the Arabs some seven centuries later, while the Jews formulated Judaism, as it is to-day, later still under Moses Maimonides. The Buddhist period began in the ninth century B.C., but was not an established religion until 65 A.D.;¹ while Lao Tsze, the founder of Taoism, the popular religion of China, had an interview with Keng Foo Tsze (Confucius) in 517 B.C., and the other great philosopher Meng Tseu (Mencius) lived nearly a century later.² It seems, therefore, that these races must be considered to be more or less contemporaneous, that is to say that their active periods overlap. If we may take the formulation of the race religion as a sign of the date at which the race is at its highest development, we must regard the Chinese as some centuries only before the Hindoos, these some centuries only before the Greeks, and these, again, some centuries only before the Arabs and Jews. But in none of these cases is there an interval of about

¹ "Encyclopaedia Britannica," Art. India.

² Laroche, Dictionary.

eighteen centuries, as there is between the Greeks and the Teutons. There is no difficulty in this simultaneous or contemporaneous development of great races in ancient times, as there would be to-day, because the world was so much larger then than it is now. It is the science of our race which has brought the ends of the world together, and before the application of steam to transit two great races might have been born and have grown to maturity not very far apart, judged by our present standard of distance, without serious contact. There was plenty of room, for instance, for the Melanochroi to develop without contact with the Chinese, and with very little with the Hindoos, but not with the Arabs; and it is worthy of note, as supporting the suggestion that the Arab is a younger race than the Greek, that not even from the earliest to the latest times have the Greeks or Latins been able to oppose the Arabs successfully in the field, notwithstanding that both these branches of the Melanochroi were warriors and that the Latin branch established the greatest military empire on record. The Arabs broke up the Eastern Empire, the Moorish branch of the race conquered Spain, and these two branches of the Semites would no doubt have conquered Rome but for the Teutons, Slavs, Huns and others who fought for her as well as for themselves. As we proceed to trace out the characteristics of the Latins and the Teutons we shall find further evidence in support of this view; in the meantime, it seems that in all cases the younger race is more highly developed than the older and is superior to it both mentally and physically.

CHAPTER IV

THE UNITY OF THE HUMAN FAMILY

EVIDENCE OF DESIGN IN NATURE

IN the slow and gradual evolution of man from the anthropoid ape, covering as it does some hundreds of thousands of years, and always advancing from the lower to the higher, it is impossible to avoid recognising the evidences of design, and realising that the unknown power which has previously moulded the Jew, the Latin, the Hindoo, the Polynesian, and the Australian, is now moulding the Anglo-Saxon and the Teuton, according to some well-defined laws of which we at present have but a dim conception. But we may go farther than this, and see that the same Power which is developing the characteristics of our race also developed the ant, the bee, the bird, and the mammal. The Teuton has, by reason of his superior powers of observation, gained a greater knowledge of the operation of these laws than any of the older races, but they were not wholly unrecognised by these races. In the story of the child Samuel we may recognise the Jewish idea of the working of this Power. The Spirit of the Lord was believed to speak through the child. The prophets were inspired in a similar manner. Thus the belief in Divine revelation was probably due to observation of the growth of the race spirit in children and others, and these inspired persons were revered as prophets. The Greek mind is coarser, more materialistic than that of the Jew, and

his explanations of the mystery of the growth of the race spirit is less refined. Hence we have the belief in miracles by saints and others, some of them very childish and absurd. "The hand of God in history' was the noble motto of the Hebrew historian; it is this which imparts a solemnity to his narratives, even when fictitious, and completely differentiates him from profane authors."¹ But the study of the evolution of our own race proves that the same hand is at work now as in the days when its working was recorded by the Jewish scientific observer while our knowledge of the laws of nature under which it works is far more complete, so that much that appeared to be merely miraculous to the Jew or the Greek can be now explained scientifically, owing to our superior knowledge of the forces of nature. "The divine history of the favoured race for thousands of years teems with miracles by which God gave proof of His power with men, and yet we are confronted with the astounding fact that, since the days of the apostles to the present hour, the history of Christendom will be searched in vain for the record of a single public event, to compel belief that there is a God at all."² It would be very difficult to select a more misleading statement of facts than is contained in this paragraph, and yet there are numbers of earnest, conscientious people who will endorse what it says. In the first place we shall have to divest our minds of the belief that there is or ever has been a "favoured race."

IMPARTIALITY OF THE CREATOR

In speaking of the various theories of the Creation I have already pointed out that in many cases the object of the theory was to prove the divine origin

¹ "Was Israel ever in Egypt?" G. H. Bateson Wright, D.D.

² "The Silence of God," R. Anderson, *Contemporary Review*, November 1899.

of the race, but the theory of evolution affords no basis for any such belief. There is absolutely no proof that the Creator has done any more for man, or for any particular race of man, than He has done for the horse or the dog, the ant or the bee, the bird, the fish, or even the plant. Man is merely one among the other organisms in the world, and there is no evidence to show that the Creator has any more regard for him than for any other branch of the family He has evolved. The Hebrew Scriptures are so many-sided that there is much to be found in them to support this view, and yet the Hebrew philosophers just failed to attain to that higher conception of the unity of nature which our science discloses to those who can comprehend its teachings. The lesson to be drawn from this is that, superior as our race undoubtedly is to any of the older races, this superiority does not justify us in setting up any absurd claims to Divine favour. The latest born of the races is the heir of all the ages, and has inherited the higher faculties of the races which have preceded it ; but this is because the plan of the Creator requires that the younger should be superior to the older, and that the course of evolution should be from the lower to the higher, and there is no proof that we are any nearer to the Creator, or of any more importance in His sight, than the meanest worm which crawls on the face of the earth. The pride of race characteristic of many of the older races is justified by their belief that they were specially created by the god or gods or that they were the peculiar race of the god or gods, but the Anglo-Saxon who asserts such a belief would proclaim himself an ignorant man. Pride of race was natural to the Jew, the Chinese, the Latin. It is ridiculous in the Anglo-Saxon. We are simply travelling in the footsteps of the older races until we arrive at the place where they stopped, when we proceed a few steps farther before we stop also.

ON MIRACLES

The two great problems which man has been striving to solve in all ages, since the first awakening of his power of thought, which differentiates him from the animal, have been : Whence do we come and Whither do we go ? The science of the older races did not enable them to answer either of these questions to our satisfaction, though each race evolved theories which were satisfactory to themselves. Possessing the logical power and the faculty for close observation in only a slight degree, as compared with the Teuton, it was necessary for them to account for phenomena by supernatural means. Hence, whatever could not be explained by the science evolved by the race was accounted for by miracle. The Latins are one of these older races which account for phenomena unexplainable by the science of the race by saying that they are miraculous, and the history of Latin Christianity teems with miracles now as it did eighteen centuries ago. The Anglo-Saxon rejects these later miracles as childish and absurd, while to the Latin they are as real as those recorded in Scripture. The Anglo-Saxon writer who asserts "the astounding fact that the history of Christendom will be searched in vain for the record of a single miracle, etc.," simply proclaims his ignorance of the facts. He fails to realise that the Latin, having reached his racial maturity, does not change, while the Teuton, being still in the youthful period of his race, is changing from generation to generation as his racial characteristics develop. The Latin based his religion on miracles because his science did not explain phenomena in a natural manner, and he has changed but little since that religion was perfected to his own satisfaction. He still believes in miracles, and will continue to do so as long as there are pure-bred Latins in the world. The Teuton accepts the older miracles but rejects the later ones ; but, as his

character has not yet finally developed itself, we can only form a more or less plausible estimate as to what his religion may be in the future. It is no part of the plan of this book to go into that question. I am dealing with the past, and my desire is to lay the foundation for a scientific study of the Anglo-Saxon, not to prophesy or forecast his future; and what we know is that several dogmas of the Latin Church have been rejected by him as incompatible with the science he has evolved. One of the dogmas is that which affirms miracles by saints and other persons. The Latins have not rejected this dogma, and therefore those who are Latin, either by heredity or education, still believe in miracles.

CREATION AND EVOLUTION

As I have already said, the Greeks and Latins failed to formulate a Creation theory for themselves, but, contrary to the general rule, adopted the theory of an alien race. According to this theory man was created perfect, and has since degenerated. It is worthy of note that in the Hebrew Scriptures there are two narratives of the Creation. One—known to Biblical scholars as the Elohist version—grand and beautiful in its simplicity, was taken by both branches of the Semitic race, the Jews and the Arabs, as the basis of their religions. This theory is to be found in the first chapter of Genesis, and ends with the third verse of the second chapter. The other narrative of the Creation is known as the Jahvistic version. It is more detailed, more sensational, and it was probably this characteristic which recommended it to the emotional, sensation-loving Greek. This story has had no influence on either Judaism or Mohammedanism, but was selected by the Greek and Latin for the basis of their religion. It begins where the Elohist version leaves off. To the Jew and Arab as to the Latin and Greek this theory

still explains the first appearance of man on the earth, and will continue to do so for all time, or until these races cease to exist, while to the educated Teuton or Anglo-Saxon it explains nothing. On the other hand, the theory of evolution as recently defined does satisfactorily account for the appearance of man on the earth, and thus solves one of the two great problems which have engaged man's attention for thousands of years past. It enables us to understand that the mental condition of the older races approximate more and more closely to the animal as we go backwards, until the lowest savages with whom we are acquainted are but little in advance of the more intelligent animals. It is directly opposed to the Jewish theory in that it proves that, so far from man having been created perfect in the first instance, and having degenerated, he has steadily advanced, race by race, from the condition of the animal to his present high standard. But our histories are still written from the Greek or Latin point of view, and are hence in direct opposition to the popular opinion of the day in Teutonic or Anglo-Saxon communities, for the promulgation of the theory of evolution has so modified public opinion that even those who have not yet openly adopted it are influenced by it.

OLDER RACES NOT AFFECTED BY OUR BELIEFS

What is absurd, however, is to assume that because we Anglo-Saxons adopt this theory all other people must necessarily believe in it also. To the Latin or Greek, as to the Jew and Arab, the theory of the Creation, as stated in the Bible, is still true, and Adam was a perfect man who knew everything that should happen in these later times; and there does not appear to be any necessity for interfering with this belief in the men and women of these ancient races. Experience tends to prove the impossibility

of forcing on the people of an older race the ideals and beliefs of a younger and more advanced race. The religion of each race is intended by those who formulate it to encourage the virtues and repress the vices, and instead of breaking down its influence in this direction by inculcating a religion not in accordance with the racial spirit, we might do better, perhaps, by instructing the people of an older race in the science of our race, and thus enable them to raise themselves gradually as far above their present conditions as their racial characteristics will permit. This, I am aware, is directly contrary to the practice of the older races as recorded in their histories. No sooner did the Arab, the Greek, or the Latin, formulate his new religion than he set forth sword in hand to convert everybody else to his new faith. It is because of this intense desire, common to the men and women of all races, to convert those who think differently, that religion has hitherto been so prolific a cause of conflict, oppression, and death. The Anglo-Saxon branch of the Xanthochroic race was the first to proclaim freedom of thought and belief, and although this principle has not always been acted upon, there is far more toleration in Anglo-Saxon communities in religious matters than there is elsewhere. In the more advanced Anglo-Saxon communities it is recognised that religion is a purely personal and individual matter. In these countries State interference is regarded as an evil, and perhaps no stronger evidence of the mental difference between the Anglo-Saxon and either the Latin, the Arab, or indeed any other of the older races, could be cited than this. In other branches of the Xanthochroic race we see as great a divergence in religious belief as among the Anglo-Saxons, but in general the State enforces more or less strict conformity with the religious views propounded by the State Church. In some cases there are two State Churches. The action of the Anglo-Saxons, however, appears to be

best adapted to the peaceful settlement of controversies on religious matters which history, defective as it is, proves to have been a fruitful source of war. I shall have to refer to this later on when dealing with the various branches of the Anglo-Saxon, and will therefore say no more on this point here.

VITALITY A SIGN OF RACIAL YOUTH

The Jewish branch of the Semitic race is usually regarded as very ancient, far more ancient in fact than the Greek, and the vitality of the Jew is spoken of with something like wonder and admiration. Now vitality is a sign of youth, not of age, in a race; and, as we are compelled to believe that the Jew is just as amenable to the laws of nature as other people, so we are forced to the conclusion that his claim to antiquity is more or less apocryphal. Bishop Colenso, and other authorities, have shown us that the Jew is prone to exaggeration in cases where the antiquity of his race or the number of his fighting men are concerned, and therefore his statements on these points must be received with caution. Nevertheless the Jew is naturally far more truthful than the Greek, and therefore, in general, when the evidence of Jews and Greeks conflicts on any historical event, I should certainly feel disposed to credit the Jew rather than the Greek unless there were outside circumstances tending to support the Greek view. With regard to the age of the world, the Greek is not an authority. He simply reiterates the assertion of the Jewish historian that the world is some six thousand years old. The age of the Greek is, as I have already shown, considerably more than four thousand years. It seems to me that the Greek (and I here use the term as representing the Melanochroic race of which the Greek is the main stem) has passed, or is now in the final stages of passing out of the active stage reached apparently by the Chinese and

other more ancient races. If the Jew still shows racial activity, while the Greek has ceased to do so, it must be because the Jew is younger than the Greek. It is not necessary, however, that he should be actually younger. The Greek is quick, lively, impulsive, as compared with the Jew. His may, therefore, be a precocious race, may have grown to maturity at an earlier age than the Jew. It is possible, therefore, that the Jew may be actually older though relatively younger than the Greek. But even if this is admitted the Jew is young as compared with the Chinese, the Egyptian and many other races. Indeed, it seems quite possible that the reason why no traces have as yet been found of him in Egypt, and no date has as yet been assigned for the Exodus, may be because these traces have been searched for too far back.

AGE OF THE JEW

Remembering the other alleged propensity of the Jew, namely his tendency to exaggerate his numbers, it seems possible that as the Egyptians, like the Greeks, had so little regard for slaves and common people, the Jew was deemed not worthy of notice by his captors and his departure of no great interest. If this is so the Exodus may have taken place in what may be called historic times. The Jew estimates his racial age at something over six thousand years, and as we know the Greeks are considerably more than four thousand years old, the Jewish estimate may be approximately true. That the account given in the Bible of the bondage of Israel in Egypt is substantially true, is supported by the fact that the Jew is far superior to his relative the Arab. His education and struggle for freedom are no doubt the cause of this superiority, and his captivity also accounts for his complete isolation from the main branch of his race, and for his formulation of a religion which differs in essential particulars from the religion

formulated by the Arab. The slowness with which the Jew formulated his religion also shows how greatly he differs from the Greek. It is not known at what particular date he formulated his Creation theory, but this theory was not adopted for some centuries as the basis of the racial religion. No sooner, however, was it known to the Greek, than he began to found his religion upon it, and actually preceded the Jew by some centuries in finally completing his religion. The subject is an important one, and well worthy the notice of anthropologists and Biblical students alike.

OTHER YOUTHFUL RACES

Of the other people in Europe, the Teuton, the Scandinavian, the Anglo-Saxon, the Pole, the Czech and the Slav show great vitality. The three first named are admittedly of the one race, and the others may belong also to that race. The Huns also show signs of youthfulness, but I am not sufficiently acquainted with them to pronounce any opinion as to the race to which they belong. In Asia the Arabs, the Afghans, and the Japanese show more or less vitality, and may therefore be considered as still in the youthful stage, and there are several apparently young races in Africa. Of these I know nothing ; but, no doubt when the theory of the races of man is better known, some light may be thrown on their characteristics, and approximate estimates arrived at as to their racial ages. At present, judging from the evidence available, it would seem that a race propounds its theory of the Creation when it reaches its maximum mental development and makes the greatest improvements in its science. At this time it appears to be some two to three thousand years old. Probably a quick, precocious race like the Greeks formulates its religion at a younger age than a slow-moving race like the Jew, or Arab, or the still slower Teuton.

CHAPTER V

SOME SILENT REVOLUTIONS

ON RACIAL COLOURING

WHEN we examine what are believed to be pure races, the colour and texture of the hair and skin and the colour of the eyes, are important factors in differentiating them. Each race appears to have developed its appropriate colouring, and the purer the race the more constant and equable this characteristic appears to be. No doubt climate, soil, and food, have great influence in determining the colouring of the people ; but, when this characteristic becomes fixed, the colouring does not alter to any great extent by transplanting the people of any particular race away from their home and in other climates for at least some generations. It is because of this permanence in the colouring of a race that I am led to conclude that a long stationary period is necessary for the evolution of a new race. It is impossible without further investigation to assign any time-limit for the alterations of the colouring of a people through the change of climate and food, but it must at least require a number of generations. But with a comparatively stationary people there can be no such change in colouring unless it can be proved that there has been a remarkable change of temperature and a variation in the food at some time or other in the history of that people. Now, the Greeks and Latins have black hair and eyes and ivory white or pale olive skins ; and, as they have been inhabiting

the same countries for, say, two or three thousand years, while no great change in the climate or in the nature of the food supply has been chronicled, we are forced to conclude that, if there are any persons in these countries who differ in complexion or in the colour of the hair and eyes from the racial type, the divergence must be accounted for in some other way. It is not due to the action of food or climate, and the only way in which I can account for it is intercrossing with another race.

COLOUR OF THE JEW

The case of the Jews in Europe differs, in essential particulars, from that of the Greeks and Latins. These people are in the natural habitat of their race, that is in the latitude in which their race was evolved. The Jews are an Asiatic people. Like the Latins they have black hair and eyes, but their skins are darker with just a tinge of reddish brown. In Italy and Southern Europe the Jews retain their racial colouring ; but in Northern Europe many of them differ but little in colour from the Teuton or the Anglo-Saxon. If these fair Jews were living in a warm climate I should be disposed to think that the change of colour was due to an admixture with another race, as I believe the change in colour in the Greeks and Latins in their own country is ; but as the change of colour in the Jews occurs in latitudes where the food and temperature tends towards a light colouring, the change in the Jew in these latitudes may be due to these causes. In addition to his colour the Jew has well-marked racial characteristics which distinguish him from both the Latin and the Teuton, and if the change in his colouring in Northern Europe was due to admixture he would lose these as well as his colour. This he does not do, and therefore it would appear that his change in colour is due to the operation of food and climate

PERSISTENCE OF THE JEW

The persistence of the Jew in small numbers throughout the world has been a fruitful theme of comment, but it is no more remarkable than the persistence of the Gypsy and other remnants of more or less ancient races. The theory of evolution, as I have already pointed out, affords no grounds for the belief that the Creator has shown any more care or attention to any one race than He has to any other race, and therefore the claim of the Jews to be "God's peculiar people" has no better foundation than the similar belief of the Chinese or other ancient people. The object of many of the older theories of the Creation was to prove the divine origin of the race. In some cases the gods came down from heaven and became the parents of the race, in others the god or gods made the first man out of the earth, or from a stick or stone or some other matter. The theory of evolution explains the origin of man, and shows that the Creator has bestowed the like care on each of the races into which mankind has been divided, and there is no evidence to prove that He has favoured any one race more than another. The persistence of the Jew, therefore, is due to precisely the same causes as the persistence of the Gypsy, namely, to racial antipathy. The hatred and antipathy of the Latin to the Jew has been quite as powerful a factor in keeping the Jew separate as the contempt of the Jew for the Gentile. It is only in Anglo-Saxon countries that the severity of the Latin towards the Jew has been relaxed in modern times, and this is one of the signs that the influence of the Latins over our race is gradually weakening. But the growing appreciation of the Jew in Anglo-Saxon countries is a danger to the race. The persistence of the Jew was assured as long as he was treated as a pariah, confined in a Ghetto, hunted, tortured

persecuted and treated with all the barbarity of the Latin. The anti-Semitism of the Continent shows how strong the Latin sentiment still is in Europe. The Dreyfus affair was due to an ebullition of this sentiment in France, and the indignation it evoked in Anglo-Saxon countries may be taken as the measure of the decay of Latin influence in these countries. But already marriages between Jews and Gentiles are increasing in Anglo-Saxon countries, and the doom of the Jew has already been pronounced. It cannot be averted, but the Jew will not be forgotten. His morality, his philosophy, far superior to those of the Greeks or Latins, will outlive his race. His end will be peaceful and happy, and his memory will be preserved by the race which emancipated him from slavery only to annihilate him. It is the common fate of individuals and races to die, and the Jew cannot be exempt from the common destiny. He has made a good fight, and has little right to complain if his race met a stronger race and fell before it; but the Anglo-Saxon owes him very much. His Bible has powerfully aided in developing the Anglo-Saxon character, and therefore when the services he has done us are more fully known, his good qualities will be more and more recognised, and his bad ones, if he has any which are not due to Latin oppression, will be forgotten or excused; and, when he has passed away, he will be remembered because he will always hold a prominent position in our history when it is written from the new standpoint.

MELANISM AND ALBINISM

To return to the question of racial colouring. The Jew does not, in my opinion, throw much light on this subject. His case is exceptional, and must be investigated independently. The Greeks and Latins have been stationary in the countries which

produced them, and yet there is a distinct change in the colouring of the people; and this, I think, must be attributed to the influx of the Teutonic hordes. This subject has been so loosely talked about that it is difficult to find any basis on which to build up a theory. Only recently I read a paragraph in some newspaper in which it was said that Zoroaster, Buddha, and Confucius had blue eyes, and the writer went on to say that the majority of the great discoverers and inventors in all ages had blue eyes. He neglected to explain how or where these ancient philosophers got their blue eyes, or whether some Teutonic horde had invaded the countries in which they lived some centuries before the Teutons appear in history. The fact appears to be that the inventors and discoverers of a race have the racial characteristics strongly marked, as a rule, and, blue eyes being a racial characteristic of the Teutons, many, perhaps the majority, of the inventors and discoverers of this race had blue eyes. Brown, grey and other coloured eyes mark the crossing between the blue-eyed race and the black-eyed races, and the philosophers, inventors and discoverers of the black-eyed races doubtless had black eyes; but the writer of the paragraph in question, noting that many modern discoverers had blue eyes, jumped to the conclusion that this must always have been the case. What we know is that there has been a tendency in all races of men and animals towards a lighter colour, as there is also a tendency towards a darker colour, and each of these tendencies acts according to circumstances not yet clearly explained. The darkening tendency is known as melanism, and the lightening tendency as albinism. Albinos are found in all races, but neither albinism nor melanism means a change in the colouring of a race, but simply an increase or decrease in the quantity of the colouring pigment peculiar to that race in the individual. An albino, therefore, is simply a person who has none of the racial colouring

matter in his composition ; but this is very different to a change from the colouring of the Greek or Latin to that of the Teuton. In this we see, not an increase or a decrease in the racial colouring pigment, but a change in the pigment itself ; and if we ask ourselves how this change is brought about, we are forced to answer, either by a long process of feeding on different food under different climatic conditions, or by the quicker process of an infusion of blood by an alien race. But the Greeks and Latins did not recognise any racial difference between themselves and the Teutons, and when we mark the hatred of the Latin for the Jew or for the men of any other alien race, this acceptance of the Teuton seems remarkable. Here we see the difference between a young and an older race. The older races refused to be Latinised and therefore the Latins crushed them. The Teuton, having no mind of his own, became a Latin mentally and intellectually, and was accepted as a branch of the race, and the union appears to have conduced to a sort of mutual admiration arrangement. The Teuton recognised the Latin as the dominant race of the world and was proud to own himself a member of that race. It is only recently that he has revolted against this union.

HEROINES OF NOVELISTS

If we turn to the older novelists we find that the heroine is a *Melanochroi*. She has a Grecian, or a slightly aquiline (Roman) nose, high forehead, arched eyebrows, eyes black as the sloe, hair like a raven's wing, glossy and black, small mouth and pearly teeth, hands and feet very small, and so on. Then we had a brief term during which the heroine was represented as having the soft brown hair and brown fawn-like eyes of the English maiden ; but later the heroine became pure Teuton, with golden or flaxen hair, blue eyes, a forehead broad and low, mouth

rather large but showing character, etc., teeth large but white, hands and feet large but shapely. In fact a complete revolution has taken place in the heroine, and this indicates that the worship of the Latin by the Anglo-Saxon is gradually dying out.

RACIAL COLOURING IN ART

The Latin did not recognise the Teuton as a distinct race, but accepted him as the highest type of his own race! The "*non angli, sed angeli*" of St. Gregory is perhaps the earliest indication of the Latin admiration of the Teuton, but we find ample evidence of this feeling later in the paintings of the old masters. In these the saints, apostles, martyrs, and other persons held in reverence or esteem, are very frequently represented with Latin or Greek features but with Teutonic colouring, while the masses are pure Latins or Greeks as the case may be. The Madonna and the young Christ are generally more or less Teutonic in colouring, and sometimes also in feature. Jesus Himself is represented with auburn hair and beard, and blue or hazel eyes, in fact as a half-caste and not as a Jew, and the significance of this can scarcely be exaggerated. It seems to indicate that the Latin recognised the Teuton, or the cross between the Teuton and the Latin, as superior to the pure Latin, although that recognition has never been avowed, and will probably be repudiated when it is referred to.

MUTUAL INFLUENCE OF LATIN AND TEUTON

This branch of the subject is not merely very important, but also very fascinating; but it requires far more space than I can devote to it here, and also a more intimate knowledge of the Latin and Teutonic character than I possess. It suggests, however, that the influence of the races has to some

extent been mutual, but the influence of the Latin on the Teuton was, in the first instance, far more powerful than the influence of the Teuton on the Latin. Later, as the Teutonic spirit developed, its influence increased, and probably it will be found that much of the later science of the Latin was due to the infusion of the new ideas imported into it by the younger race. Thus the older Greeks and Latins had but a very vague idea of medicine, astronomy, geography and many other sciences. It was the discoveries of the telescope, the magnet, etc., which enabled Galileo, Columbus and other Latins to make the discoveries they did. When the histories of these sciences, of the arts of painting, sculpture, architecture, etc., are written, the point at which the Teutonic spirit began to manifest itself may perhaps be determined, and a fair share in these and other discoveries may be apportioned to each race.

ANACHRONISMS IN MODERN ART

But—to return to the colouring—if the Latin and Greek artists show their admiration for the Teuton by representing those whom they desire to honour as Teutons, the modern Anglo-Saxon painters do likewise. The Anglo-Saxon learned the rudiments of painting from the Latin, and for many years it was deemed necessary for students to go to Italy to learn the technique of the art. As a consequence the public became better acquainted with Italian scenery, than with that of their own country. They knew more of Venice, Rome, Florence, etc., than they did of English cities a few miles from where they dwelt. In many of the pictures groups of people were represented, and in each group, however small, the artist deemed it necessary to introduce some one or more golden-haired Italian beauties, and he did this without a suspicion that he was thereby intimating

how rapidly the Teuton was conquering the Latin in his own land. The pictures, of course, have no scientific value in this direction, but they afford indirect evidence of the struggle between the two races, even in the home of the older race. But if the prevalence of the golden-haired beauties of the South in these pictures cannot be taken as exact indications of the Teutonising of Italy, there are other evidences available.

TEUTONISING OF ITALY

If we examine a group of Italian organ men and women, or of Italian roadmakers in London, New York, Sydney, or any other Anglo-Saxon city, we see that the majority of them are brown-haired and might pass for English men or women, or for French, or other persons on the borderland between the Latin and the Teuton. I have seen a group of Italian waiters in restaurants, both in London and New York, who, if they could have kept quiet and refrained from speaking, might have been mistaken for Englishmen or Americans; and this suggests that the golden-haired Italians are increasing throughout Northern Italy, and that the modern artists are justified whatever the older ones may have been. Where these modern artists err most ludicrously, however, is in representing this change of race as proceeding only in one sex. We rarely see a fair-haired man in a representation of an Italian group, although reason tells us that the Teutonising of the Latin is not confined to one sex. But it is only recently that this Teutonising of the Latin in Italy itself has assumed large proportions. Some generations ago the golden-haired Italian beauties were very scarce. It is very difficult to believe that there could have been any such beauties before the time of Julius Caesar, for instance, or before the Teuton appeared in history; and yet in a fine painting of the

rape of the Sabine women, by one of our most noted modern painters, the Sabine women are represented as pure Germans or Scandinavians. I might adduce other instances quite as preposterous—as the representation of Boadicea as a pure Teuton; of the Phœnicians trading with Britons, the Britons having sandy hair like a modern Scot, and so on—but I refrain. I have said sufficient to rouse the artists to fury, and will wait for the storm to pass before I attempt to go further into the subject. The artists are as a class very pleasant fellows. They have done much to brighten and enliven our lives, and if they know little about the races of man it is because this subject has not yet been studied scientifically. Some day, perhaps, the paintings of various ages will be used to illustrate the advance of our knowledge of racial development and the representation of the saints and apostles as Dutchmen by Dutch artists, as Teutons or half-breeds by Latin artists, like the representation of the Sabine women, or of ancient Britons, as modern Teutons or Anglo-Saxons by English, artists will assist in illustrating this advance.

GREEK SCULPTURE

It was not only on account of his light colour that the Latin admired the Teuton. He was also impressed by his size and strength. It was because of the large size of the fair-haired race that the Latins called them Titans, and this name has been perpetuated under its Germanic form Teuton and is used to the present day to distinguish the main stem of the Xanthocroic race. In all branches of the Melanochroi, the Greeks, Latins, Celts, etc., there are to be found magnificently proportioned men and women. The men are very handsome and the women very beautiful, and these were finely represented by the Greek sculptors and the Latin painters.

GREEK AND CHINESE ARTISTS

In representing the human form either in marble or on canvas, the artists of this race have never been even rivalled by any other of the older races, but they were not so happy with animals; and it is a question whether the Chinese artists did not excel the Greeks and Latins in drawing birds, animals, and flowers. The Greeks gave all animals the human eye, which the Chinese never do. Some day, perhaps, a competent artist who is sufficiently impartial to deal justly with the subject will give us a comparative critique on the arts of the older races, and will compare these with the arts of the Teutons.

GREEK ADMIRATION OF STRENGTH

The Greeks cast their statues in the heroic mould and thus gave them Titanic proportions, and this indicates their admiration for size and strength as the models they selected does their admiration for beauty. The impression made on the Anglo-Saxon by these sculptures was powerful and enduring. It has only recently broken down sufficiently to allow of the representation of modern men in the garb in which they were seen by their contemporaries. When the Anglo-Saxon first began to represent his famous men in their everyday garments the innovation was denounced as an outrage on art, but the masses who were not classical scholars nor Greek worshippers took but little interest in the complaints of the conservatives, and now it would be considered absurd to represent an Anglo-Saxon king or prince in the character of Hercules strangling the Lion, or like James II. as a Roman warrior. When this statue of the last Stuart monarch was erected in Whitehall a daily paper referred to it as one of the finest specimens of classical sculpture in London, while a few days later I heard an ignorant, inartistic, non-

classical spectator call it "a rum-looking thing." Perhaps there was some truth in both these opinions, contradictory as they appear when placed in juxtaposition.

THE SYDNEY POST OFFICE CARVINGS

A curious instance of this decay of admiration for the classical occurred some years since in Sydney. In 1867 the present fine Post Office was begun, and in 1871 the half of the building fronting George Street was opened. A broad entablature stretches across the George Street front, and on this were cut several nymphs in flowing robes in the highest style of imitation Greek art. About ten years later the other half of the building was erected, and in 1882 the entablature fronting Pitt Street and corresponding with that in George Street was uncovered. It was divided into panels, and in these were shown in bas relief scenes connected with modern life. The figures were designed by Mr. Barnett, the Colonial architect, and executed by Signor Sani, an Italian sculptor. The *Sydney Morning Herald* led the attack on this departure from orthodoxy in a spirited manner. Several leading articles were devoted to it, while columns of letters denouncing this revolt against the classical were published. It was said that the figure in the department representing "Justice" was a disgraceful caricature of the Chief Justice (the late Sir James Martin); that the panel representing the modern postman delivering a letter to a smartly-dressed servant-girl at the door of a large house was vulgar and degrading to Art; and that the other panels representing telegraphy and the various industries were unfit to be seen on a public building. Even the radical *Bulletin* joined in the attack, and stigmatised the sculptures as "in-Sani-ties." Photographs of each of the entablatures were sent to England, and submitted to well-known artists and

art critics for their opinions, but in spite of all this agitation it was impossible to arouse popular feeling on the subject. The man in the street did not see anything amiss with the denounced Post Office sculptures. He thought them more natural than the Greek nymphs, and said so; and the sculptures remain as a memorial of perhaps the last fight for Greek art in Australia, and a proof that the influence of the ancient Greek is gradually weakening among Anglo-Saxons.

OUR MODERN MUSIC

If we study the evolution of music, we find that the course of development is similar to that of the arts of painting and sculpture. The Anglo-Saxon no doubt received his first ideas of music from the Greek and Latin, but he did not fail to stamp it with the genius of his race. The Greeks derived their music from the Egyptians, and probably the Jews received their music from the same source; but, as Sir George Macfarren has conclusively shown, our modern music belongs to our race, and not to the Greeks or Latins. The so-called Gregorian chants had no existence until after the death of St. Gregory. Speaking of the thirteenth century, he says: "Thus far the advance of music was earlier and greater in England than elsewhere. In the fifteenth century Flanders produced the musicians of most esteem and greatest influence."¹ It was from this folk-song music that the troubadours were evolved. "The primitive harmonic forms to which this music gave rise were the *faux bourdon* or *falso bordone*, i.e. the holding of a single note in the bass, a droning like that of the bagpipe, with the performance of other parts in the upper scale."² This,

¹ "Musical History, briefly narrated and technically discussed," page 35.

² Z. S. Sampson, "Evolution of Music."

probably the earliest development of a bass accompaniment, recommended itself specially to the Melanochroi, and therefore we find some form of the bagpipes among all branches of this race in Greece, Italy, Scotland, Ireland, and elsewhere. Unlike the majority of the other branches of the science of our race, music has never been denounced by the authorities of the Latin Church. In fact, it was accepted as the "handmaid of religion," and probably on this account was held in high esteem by the Latins. It is not very surprising that the ignorant Anglo-Saxon should attribute his knowledge of music to the Latin. He has always credited either the Latin or the Greek with being vastly superior to himself, and as long as this is his attitude the Latins and Greeks are of course his superiors. It is not very long ago since those persons who made a pretence of refinement of taste asserted that only Italian music was worth listening to. Since the appearance of Sir George Macfarren's little book, however, the expression of such an opinion merely shows crass ignorance. The development of the art so as to make possible the composing and performing of the magnificent mass music of the Church of Rome, the solemn and sublime oratorios, the grand operas, no less than the comic operas and popular music of all kinds—belongs to the science of the Xanthochroi, and the Anglo-Saxon has done his share in developing it. In claiming credit for this, we do not necessarily reject the claims of Latin musicians and composers to consideration. But the fact that the Latins have been influenced so largely by this and other branches of our science proves that their own science was not developed to the fullest possible limits of the intellectual capacity of the race, otherwise the Latins would be as incapable of further improvement as the Australian blacks appear to be. It is not impossible that this may be due to the ignorance in which it was the policy of the

upper classes to keep the masses in all countries where the Melanochroi have established themselves as rulers.

THE STAGE

The evolution of the dramatic art of our race, unlike that of music, has been in direct opposition to the religious teachings of the sterner of the sects. The English drama has been evolved from religious representations known as miracle plays; but no sooner did the drama become secular, than the dramatists and actors alike were declared by the Church authorities to be rogues and vagabonds. With the natural tendency in all new movements to go to extremes, the early reformers denounced the stage as degrading, demoralising, sinful, with the result that it was regarded as the mouth of the bottomless pit. "The present attitude of religious persons towards the stage is a somewhat curious one. For some two hundred years religious opinion in England has been more or less antagonistic to the theatre. But gradually the far-seeing and more liberal-minded teachers in the different sects have become alive to the fact that the theatre is immensely popular, and must be tolerated and reckoned with. It threatens to become a powerful influence in the moral life of the nation."¹ The drama has not been opposed by the authorities of the Roman Catholic Church with the virulence and severity with which that Church has opposed other branches of the science of our race. The priest did not fear the rivalry of the actors, as a teacher, as the ministers of some of the Protestant denominations appear to have done, and hence it was deemed sufficient to discredit him by declaring him a rogue without dooming him to perdition with no hope of redemption. Like other

¹ Henry Arthur Jones, "The Renaissance of the English Drama."

sinner against the laws and dogmas of the Church, he might confess, do penance, and receive absolution, and he might continue to sin and repent alternately during the whole course of his life. But the early Anglo-Saxons, who desired to take themselves and their religion seriously, and therefore rejected the belief in the power of the priest to forgive sin, scorned this see-saw arrangement, and thus cut the alleged sinner off irrevocably. This belief is not yet dead, but it is dying out gradually. The silent revolution going on in Anglo-Saxon countries, with regard to the drama and the actor, differs from those in connection with music, sculpture, painting, etc., in that it is not against the influence of the Latin directly, but against the exaggerated revolt from Latin dominance in religious matters in the earlier stages of the evolution of the Anglo-Saxon spirit. Nevertheless it takes its place in the general revolt against the Latin, and it is not improbable that, when the Anglo-Saxon has freed himself from this influence, the stage, in common with the other branches of the arts and sciences of our race, will develop rapidly, enter more completely into the lives of the people, and become the great educational agent which some of its enthusiastic admirers believe it is calculated to become.

CHAPTER VI

THE LATIN CHARACTER

PHYSICAL CHARACTERISTICS OF THE LATINS AND THE TEUTONS

THE physical differences between the Teutons and the Latins have been noticed in the previous chapters, and are so generally well known that a mere reference to them will suffice here. The Teuton is a big, burly fellow, with broad features, fair hair, and blue eyes. The Latin is smaller and weaker, but very active and wiry. He has an ivory-white or olive-coloured skin, black hair and eyes, an oval face, small mouth, high, narrow forehead, and generally prominent nose. There are slight differences between the branches of the Melanochroic race, probably due to the crossing of this race with the older races which it has displaced, but these are not more marked than the differences between the various branches of the Xanthochroi, and in no case do these different physical characteristics show a racial difference. In essential particulars the Greeks, Italians, Spaniards, Celts, Armenians, and other of the Melanochroi exhibit merely local physical differences inherited from the original inhabitants of the country in which they are found.

THE ANCIENT BRITON

Of the earlier races which inhabited Europe before the Latins we know very little, but in no case did the cross between these and the new race produce a

distinct race. There are several small remnants of races, differing in their characteristics from the Latins, who may perhaps represent the more or less pure descendants from the older races, but their origin must be determined by further investigation. With regard to the ancient Britons, however, the race which inhabited the British Isles previously to the first landing of the Romans, I think we must regard them as extinct. Judging from the stage of civilisation he is represented to have reached, the Briton was probably a dark-skinned savage who lived principally by hunting. Bravery is common among savages, and therefore there is nothing improbable in the stories told of Cassivelaunus, Boadicea, Caractacus, or other British heroes ; but they belonged to an older and physically weaker race than the Latins, and therefore it is absurd to represent them as having Teutonic proportions, as some of our modern sculptors and painters do.

LATIN METHODS OF COLONISATION

When we study the Roman method of colonising, I think we must recognise that the ancient Briton was simply wiped out during the four and a half centuries of Roman rule. The Latins have never shown much consideration for human life, and therefore it is morally certain that they slaughtered and enslaved the Britons very much as the Spaniards did the Aztecs of Mexico and the Incas of Peru. On the other hand, the Latins have never shown the repugnance to intermarriages with an inferior race which some branches of the Anglo-Saxons have developed. Hence, wherever they have colonised they have energetically proceeded to wipe out the original inhabitants of the country by every means in their power. We know that this process of assimilation has gone on much more rapidly in the Spanish and Portuguese colonies of America than

in the Anglo-Saxon colonies. In the United States and in Canada the Indian is almost unaffected by the influx of whites, while in South America it would be difficult to find a pure-bred Indian in some of the Republics. In South America the Spaniards had a continent with several millions of inhabitants to conquer, while Britain was only a small island with a sparse population. If the Romans dealt with the ancient Britons as the Spaniards did with the American Indians, it does not seem too extravagant to assume that when the Saxons first arrived in England the ancient Briton had almost disappeared, except, perhaps, in the mountains of Wales and Scotland, and in Ireland, and had been replaced by the Latinised Celt. But the Briton, although inferior, mentally and physically, to the Latin, was not so weak as to disappear without leaving any trace. Hence, whereas the American Indian has failed to influence the language in South America to any great extent, the ancient Briton adhered to his language with remarkable tenacity. Although much inferior to the Latin, he was thus far superior to the American; and this is further supported by the fact that he was an ironworker, while the American was still in the copper or bronze age. How the Latinised Celts were driven into the mountains by the Saxons, who thus completed the annihilation of the ancient Briton, will be more readily understood when I have described the struggle between the Latin and the Teuton in Britain. Racial struggles are very similar in their general features; they differ only in detail. In describing one such struggle we make others intelligible. It is necessary here to allude to the ancient Briton to show that his influence on the Anglo-Saxon was very slight, and that he may therefore be eliminated as far as the present inquiry goes. But I do not mean to suggest that he is unworthy of further notice. If anthropology is to become an exact, or nearly exact, science, we shall

have to know all that is to be discovered of all the races of man. It seems to me that under the operations of the natural laws the good is preserved and the bad eliminated. By the good I mean all those qualities which are beneficial, and by the bad, all that are detrimental to the race. How these various attributes or qualities of humanity are filtered or separated in their transmission from an older to a younger race, it is impossible to say at present, but that they are so filtered the course of evolution from the lower to the higher may be taken as proof. Probably the Anglo-Saxon owes much of his quickness, his love of sport, his lightness of character, as compared with the Teuton, to his relationship to the race or races which we call the ancient Briton. But this must be left for future investigation. The Teuton belongs to a young race. His character is not yet formed, and it is impossible to say at present whether he will approach nearer to the Anglo-Saxon or the Anglo-Saxon will finally gravitate towards the Teuton. But there can be no doubt that as the Xanthochroic race develops, the various branches will draw gradually closer and closer, so that, as in the cases of the Melanochroi and perhaps other races, the difference between the various branches will be due solely to the difference of language. Besides the ancient Britons, there have been small numbers of people of other races who have from time to time settled in England, but their influence has also been slight, and for the purposes of this study may be left aside for the present. The chief agents in moulding the Anglo-Saxon, as we know him, have been those branches of the Xanthochroi known as the Teuton, and the Scandinavian, and the Latin branch of the Melanochroi. To this last must be added the influence of the Greek branch of the same race, through its literature.

MENTAL CHARACTERISTICS OF THE LATIN

The characteristic which tends to differentiate the Teuton from the Latin more completely than his size, strength, or colouring, is his sense of self-responsibility, his power of self-government. The Latin, like many of the older race, does not possess this power in any marked degree. Apart from this the Latin exhibits all the virtues and all the vices common to humanity. He is vivacious, subtle, imaginative, fond of sensation and amusement, quick-witted but credulous, and is easily imposed on when his sympathy or his sentiment is appealed to. Sentiment, in fact, exercises a powerful influence on his mind. He will pray until he falls into an ecstasy, during which he will make all kinds of good resolutions for the future, but as a rule the fit passes off without producing any permanent effect. He is very superstitious, and believes in supernatural beings of all sorts and sizes. Hence he fears the darkness, and is always in dread that some ghost or fairy or spirit will appear to him, and so lively is his imagination that he frequently persuades himself that he sees these supernatural creatures. Probably it is because of this characteristic that he seeks for signs and omens and prays for supernatural aid in his enterprises. He is strongly anthropomorphic, and reverences the dead as saints, and he prays earnestly to them for the deliverance of his own soul and the souls of his friends from a purgatory in which he believes they are confined until they have expiated the sins they may have committed during their lives. But although he is mentally a coward he is physically brave. His method of fighting is to endeavour to disorganise the enemy by the fierceness of his onrush ; but should he be checked in this he is liable to a panic, and then his discipline breaks down, and he sometimes shows a degree of cowardice which

would be impossible in a more equally balanced race. In fact, he acts on impulse, and in consequence of his lack of the power of self-control is liable to go from one extreme to another. He is a fluent and forcible speaker, and the race has produced some notable orators, but he is incapable of deep thought or concentrated observation, and is therefore generally illogical. It is true that some of the Greek and Latin writers have been held up by Anglo-Saxon students as examples in this respect, but when their writings are critically examined and compared with those of the Teutons on the same subjects, it will probably be found that the excellence of the Greek or Latin depends on his versatility and subtlety rather than on his depth or power of concentration. As a rule he is superficial, and is as deficient in personal initiative as in moral courage. He has a deep sense of reverence for truth, but is not truthful. Hence it was found necessary to appeal to his superstition, and to make him swear on some relic or other article which he was believed to hold sacred, to insure his telling the truth. It is only very recently that this law has been relaxed in Anglo-Saxon countries.

COMPLEMENTARY VIRTUES AND VICES

It will, I think, be admitted that every virtue has its corresponding or complementary vice, and also that a virtue if carried to excess may degenerate into vice, or be the fruitful cause of vice; and the typical Latin is remarkable for excesses both of virtue and vice. He is unhappy except under conditions which powerfully excite him, and is liable to go to extremes, and therefore this excess of virtue and of vice may frequently be found simultaneously in the one individual. We may see instances of this in the numerous stories which have been told of the mild-eyed, earnest, and conscientious priest, holding

aloft the emblem of his faith, and exhorting the heretic to repentance in the name of the Prince of Peace and of Mercy, while at the same time he is inflicting the most fiendish tortures on the body of his victim. The Spanish branch of the race is credited with being the most cruel, and quite recently humane people have been startled and horrified by the stories told of excessive tortures inflicted on the rebels in Cuba and the Philippines, and on the Montjuich Anarchists; but the trait is common to the race, and these later cases tend to prove how persistent the racial characteristics are in places where they have not been modified by an extensive mixture with another race. It is absurd to judge the Latin by the Anglo-Saxon standard. The Latin is as kind-hearted, as humane, as charitable and as hospitable as the Anglo-Saxon, but he is thoughtless, childish, and excitable. Thus we find nothing of that systematic humanity, which is now a distinguishing characteristic of the Anglo-Saxon, in the pure Latin, because he is systematic in nothing. He has so little of the power of self-control that he readily loses command over his actions when his passions are aroused, and then he is cruel and ferocious. He lacks the balance, the self-governing power of the Teuton; and yet, in spite of this, humanity, truthfulness, and all the other virtues appeal strongly to him; and when he is brought into close contact with the Teuton he shows himself amenable to the influence of the superior race, and adapts himself more or less to the higher ideal of that race.

WANT OF PERSEVERANCE IN THE LATIN

The struggle which has been going on in Europe between the Latin and the Teuton for the past fifteen hundred years, and which has hitherto been waged more or less unconsciously, began in the necessity which the younger race felt for freeing

itself from the dominance of the older race ; but is now rapidly developing into a death struggle, in which the older race must, sooner or later, be wiped out. It has already so modified the Latin character that it is almost impossible now to find a locality where the Latin is still pure. In Spain and southern Italy perhaps he still retains his racial characteristics ; but the Teuton is penetrating even here, and in another century or two it will be as difficult to find a pure-bred Latin in Europe as it now is to find a pure-bred Celt in Great Britain. As a consequence we find it less difficult to trace his characteristics from the descriptions of other observers, and from our knowledge of ourselves, than by trusting to our own powers of observation ; and I do not think that what I have said of the characteristics of the Latin will be regarded as exaggerated by those competent to judge. Herman Merivale tells us that "the resistance of the Corsicans was no doubt ferocious as well as obstinate ; but its worst characters are almost forgotten in the singular display they made of unflinching courage and patriotism. They showed themselves unconquerable in reverses ; but it cannot be said that the determination never to be conquered was seconded by an equally obstinate determination to conquer. On the contrary, in reading their history, we are continually struck with the fact that, while constantly on the point of victory, they never thoroughly achieved it ; that their union or their perseverance seems to have failed them over and over again, unexpectedly and at the critical moment ; that partisanship, treachery, and Genoese gold continually interfered at last to turn the current of the most successful enterprise. This is a phenomenon equally remarkable in similar passages of history elsewhere : the obstinate yet never complete resistance of the Highlanders, for instance, and of the Irish, to Saxon supremacy. It was seized on with characteristic acuteness by Dr. Johnson, when bent on plaguing Boswell in the height

of his Paoli mania. "Sir," said he, "what is all this rout about the Corsicans? They have been at war with the Genoese for upwards of twenty years, and have never yet taken their principal towns. They might have battered down their walls, and reduced them to powder in twenty years. They might have pulled the walls in pieces, and cracked them with their teeth in twenty years!" "It was in vain to argue with him," adds poor Boswell, "upon the want of artillery; he was not to be resisted for a moment."¹ But if the Corsicans exhibited a lack of perseverance, this characteristic of the Latins is also apparent in the Genoese. In the more recent struggles for independence in Cuba and the Philippines a similar want of perseverance is manifested, and the constancy of this characteristic tends to prove the unity of the scattered portions of this race. Neither the Corsicans, the Cubans, the Highlanders, nor the Irish continued the fight to the bitter end, but the Genoese and the Spaniards also failed to put down the rebellions in their colonies or dependencies.

LOSS OF VIGOUR A SIGN OF OLD AGE

But while these examples undoubtedly demonstrate the relationship between these people, I have some doubts as to whether this want of perseverance is a racial characteristic of the Latins, or whether it is due to the general decay of the race through old age. There was no lack of perseverance in Julius Cæsar, for instance, nor in the Latin leaders for centuries after his time. Cortes and Pizarro were sufficiently thorough to satisfy even Dr. Johnson, while Napoleon proved himself to be the true successor of the Cæsars. It is since his time that the decay of the Latins has been most distinctly apparent, and perhaps he may be regarded as the last of the

¹ "Historical Studies"—Pascal Paoli, p. 181.

great military leaders of his race, and the movement he inaugurated as the last great expiring effort of the race itself to re-establish its supremacy. I shall have to refer to this later on, when dealing with the French Revolution, but it seemed necessary to mention it here as an evidence that the Latin retained his racial vigour until very recently, and if he is now dying out of old age before the advancing Teuton he may still have some life in him and may fight yet. Probably the loss of vigour may be one of the signs of age in a race, and may be found in the Australians, the Chinese, and other ancient races, as well as in the Latin or Greek. In this race the defeat of the Italians in Erythræa, of the Greeks by the Turks, and the collapse of Spain before the Americans, may be cited as examples of the decay of the fighting power in what was in the past an essentially military race. It is not impossible that the dominance of the Latin spirit in the French may account for their defeat by the Germans in 1870-1. But we have to bear in mind that the Greeks and Latins were never the physical equals of the Arabs and Teutons. The former conquered the Eastern Empire, and the latter contributed largely to the break-up of the Western Empire. In any future wars, therefore, it would appear that the Teutons or the Anglo-Saxons have nothing to fear from the actual Latins. It is the Latin spirit within themselves from which the danger will come. And the Teuton or Anglo-Saxon when animated by the Latin spirit has shown himself in the past to be capable of all the treachery, all the ferociousness and cruelty of the actual Latin.

ORIGIN OF THE LATIN CASTE SYSTEM

If there are some terrible traits in the Latin character, there are also some very beautiful ones. What, for instance, could be more charming than his childlike faith in his priest? The Anglo-Saxon

insists on his right to govern himself, and, as we shall see as we trace out his character, the majority of the great movements which have convulsed him have been due to the assertion of this principle. The Latin, on the other hand, delivers himself over body and soul to his priest, being only too willing to escape from any sense of personal responsibility. It is because of this characteristic of the Latin that this race naturally divides into castes or classes. The Latin having no strong sense of personal responsibility, naturally shrinks from taking the lead. But leaders are necessary even among sheep, and therefore, if in a flock or mob of sheep no individual steps forward and assumes the lead some one or two are pushed forward by the mass and are compelled to go on in front. Having been forced into the position of leader, this sheep becomes accustomed to his situation, and develops an increased boldness which impels him to take the lead in future as a matter of course. This illustrates the manner in which the aristocracy arose among the Latins. In some cases, however, a strong man took the lead without compulsion, and was recognised by the masses as a natural leader. Such men became lords of the manors, rulers over districts, and perhaps kings, emperors, or presidents as the case might be. But in all cases the name of the ruler signifies little in this race. Whether the form of government be monarchical or republican, the tendency is towards autocracy, or at least oligarchy. In some cases the first ruler was a brigand, who began his career by forcibly seizing the property of his neighbour. The Latin, so far from being shocked at this violence or considering it immoral, was impressed by the daring of the robber, and hailed him as a protector against other brigands. The racial admiration for deeds of daring is very powerful, while the natural inclination to shrink from all forms of personal responsibility impelled the masses to accept the robber noble as a relief. The brigand having become

seigneur, contented himself with taking from his followers so much of the fruits of their labour as he required, and in return protected them from other brigands. But the racial characteristic was as powerful in the noble as in the peasant, and therefore some one among the seigneurs bolder than the rest became a leader among them. But even the supreme ruler required a guiding power, and this he found in the priest. In his remarks on the death of Almagro, Prescott speaks of the Spanish leaders as "men more accustomed to govern others than to govern themselves."¹ Hence it is very rarely that anything approaching to what an Anglo-Saxon of the present day would consider good government has existed in Latin countries or even in Teutonic or Anglo-Saxon countries where the Latin spirit is dominant.

THE LATIN RELIGION

The paganism which the Greeks inherited from their parent races, and passed on in a modified form to the Romans and other branches of their race, failed to satisfy this racial need for some strong governing power. It was in vain that they modified their religion and endeavoured to adapt it to their mental and spiritual requirements, and therefore when they became acquainted with the Jewish Scriptures, probably through the translations ordered by Ptolemy Philadelphus, they proceeded to formulate their racial religion. Said Dean Milman: "We shall . . . endeavour to trace all the modifications of Christianity by which it accommodated itself to the spirit of successive ages; and by this apparently almost skilful, but in fact necessary, condescension to the predominant state of culture, of which itself formed a constituent element, maintained its uninterrupted dominion."² The fact is that the older

¹ "Conquest of Peru," Book IV., ch. iii.

² "History of Christianity," Book I., ch. i.

forms of Christianity are each based on the racial characteristics of that portion of the race which adopted it, but the Roman Catholic Church seems to reflect the racial characteristic more faithfully than the other branches. Probably but for the difference in language there would have been no such great differences between these ancient churches as there are. But the Greek, the Armenian, the Coptic, and Abyssinian Churches have little relation with the Anglo-Saxons, and therefore we may confine our remarks to the Roman Catholic branch of this great racial religion. This Church has been the theme of admiration even among those who have most bitterly opposed its dogmas. Its organisation is the most complete of any religious denomination in the world. It is an empire within itself, a microcosm which more truthfully than any other medium reflects the Latin character. At the head is the infallible Pope, supported and assisted by the hierarchy; for even the Pope, being a Latin, requires guidance and support; while at the bottom of this marvellous structure is the great mass of the clergy, whose one duty is complete self-abnegation and obedience to the commands of their superiors. That the Latins are fully aware of the racial character of their Church, is shown by the recognition that the Pope and a preponderating majority of the Cardinals and the higher clergy must always be of the Latin race. It is because of the racial basis on which this magnificent Church is reared, that, even in America and Australia, where religion is completely separated from the State, the Roman Catholic Church, alone of all the Christian Churches, is still a political power.

THE FEUDAL SYSTEM

The feudal system was an application to the general masses of the people of the principles on which the Church was founded, and was almost, if

not quite, as completely homogeneous as the Church itself. It was subordinate to the religious power, so that the priest, who was as nothing in the Church as compared with his bishop, was superior in some respects to the king or other secular ruler. The two spheres of influence, however, were so wide apart that it was only rarely that they clashed in Latin countries. Subject to the Church in spiritual matters, the king or ruler was supreme in his own sphere, and reigned by divine right conferred by the head of the Church. The nobles were each supreme in his own demesne so far that he had power of life and death over his vassals, but he held his fief subject to the king's pleasure or on certain conditions of service. The masses had no rights. The Church raised them from the position of slaves, in which they had been under the pagan religion, to that of serfs. They could not be sold personally, but they were bound to the estate, and their sole duty was to serve their lord in whatever capacity he required. That this state of feudalism was not unacceptable to the Latin we know, because it was acquiesced in, in all those countries where the population was Latin, and has been abolished only in Teutonic, Anglo-Saxon, and Slav communities. We see it, perhaps, in its greatest perfection in the great clans of Scotland, where the serfs took the family name of the lord, whom they revered as a father.

ILLUSTRATIONS OF THE LATIN CHARACTER

If we read the story of Caleb Balderson in Sir Walter Scott's "*Bride of Lammermoor*," we find an admirable example of the manner in which a serf identified himself with "the family," and realise something of the spirit of the race which built up these great clans. The reverence shown by Caleb to his hereditary lord illustrates the trait in the Latin character to which I have alluded. How he

lied for what he conceived to be the honour of the family! In Gerald Griffin's description of Danny Mann¹ we have another example of the doglike fidelity of the serf to "the master," and are shown how far this devotion to the lord might be carried in this race. This devotion had in it something of a religious character, for the serf was taught to believe that God had ordained him to serve and the master to rule. Possibly in both these illustrations the character of the servant has been somewhat overdrawn by the novelist, but even if this is so I know of no better illustrations of this feature of the Latin character. One of these references is comic, the other tragic; but the reader, if he desires a pathetic illustration, should read Jules Sandeau's comedy, "*Mademoiselle de la Seiglière*." In this the devotion of the old servitor to his master is admirably delineated. According to the story, the Marquis de la Seiglière escapes from France at the beginning of "the Terror," his estates are confiscated and bestowed on his old servant, Thomas Stamply, who, although they are legally his, holds them simply for the purpose of restoring them to his master as soon as possible. At the restoration of the Monarchy, therefore, the Marquis returns and takes possession of his ancient heritage, while the old man, who has held them for twenty years, is rewarded by permission to kiss his master's hand, and then humbly accepts the position of gamekeeper. When Stamply's son, who was supposed to have been slain in battle, returns and claims the estate, the Marquis is simply amused at the idea that he had no right to the land of his forefathers, that he was merely holding them as a gift from his deceased servant. "*Une donation!*" he exclaims; "*Comment ventre de loup, je suis chez moi, heureux, paisible, et parcequ'un vaurien qu'on croyait mort se permet de vivre je*

¹ "The Collegians."

devrai lui compter la fortune de mes ancêtres? . . . C'est la Code qui le veut ainsi! mais ce sont donc des cannibales qui l'ont rédigé votre Code, qui se dit civil, je crois l'impertinent."¹

We learn far more from such sketches as these of the characteristics of the race, than from any history that has ever been written; and if Thomas Stamply affords us a view of the fidelity and reverence for the lord, common to the Latin race, the Marquis himself assists us in understanding the careless haughtiness and pride of birth prevalent among the nobles of this race. To them the divine right was a real and valid title, and we know that there are people, even in Anglo-Saxon England, who still adhere to this dogma. It is because the masses were of so little importance in the estimation of the Latin, that they drop out of sight completely in history. Their gradual appearance later on marks the growth of the Teutonic spirit and its influence on progress. But in early times the Teutons seem to have had no distinctive characteristics. They are described as boisterous jovial fellows, fond of war and the chase, and addicted to drinking and horse-play. Although they contributed largely towards the breaking up of the Roman Empire, and were always physically superior to the Latins, they were conquered by the learning and the religion of the older race. How complete this conquest was I shall endeavour to show in the next chapter.

¹ "Mademoiselle de la Seiglière," Acte II. sc. iv.'

CHAPTER VII

THE EVOLUTION OF THE ANGLO-SAXON

THE CHRISTIANISING OF THE ANGLO-SAXON

THE first step towards the subjugation of the Anglo-Saxon was made by the Latin when Ethelbert, grandson of Hengist, during the life of his father Eseus, King of Kent, married Bertha, only daughter of Caribert, King of Paris. Bertha had been trained as a Roman Catholic, and stipulated for complete freedom to worship in accordance with the rites of her religion as a condition of her marriage. She took a French bishop with her to Canterbury, and thus paved the way for the conversion of her husband from paganism to Christianity. After the death of his father, Ethelbert governed the Kingdom of Kent for fifty years and introduced Christianity there. In the meantime Christianity had been introduced by other channels among the Celts, and had spread more rapidly among these Latinised people than it did among the Anglo-Saxons. It is not impossible that, if Britain had been separated from Rome by distance as well as by language, as Greece, Armenia, Egypt or Abyssinia were, a distinct form of the racial religion might have grown up there, as it did in these countries, but Britain was more under the direct influence of Rome through the Latinising of the population of Western Europe than these countries. It is useless to speculate, however, on what might have happened. What we know is that this British form of Christianity was finally

stamped out, and Rome became the paramount power throughout the islands, though not without opposition from the Anglo-Saxons, who frequently lapsed from the new religion to their old paganism. Thus Eadbald, son of Ethelbert, soon after his accession to the throne, A.D. 616, "seduced by a passion for his mother-in-law, deserted for some time the Christian faith, which permitted not these incestuous marriages; and his whole people immediately returned with him to idolatry. Laurentius, the successor of Augustine, found the Christian worship wholly abandoned, and was preparing to return to France, in order to save himself the mortification of preaching the Gospel without fruit to infidels . . . but made an effort to reclaim the King. He appeared before that Prince, and throwing off his vestment, showed his body all torn with bruises and stripes, which he had received. Eadbald, wondering that any man should have dared to treat in that manner a person of his rank, was told by Laurentius that he had received his chastisement from St. Peter, the Prince of the Apostles, who had appeared to him in a vision, and severely reproving him for his intention to desert his charge, had inflicted upon him these visible marks of his displeasure."¹ The fact that this barefaced imposture sufficed to induce Eadbald to divorce his mother-in-law and to return to the Church may afford us some idea of the childish simplicity of the Anglo-Saxon at that stage of his development.

THE MINGLING OF THE RACES

When Adelfrid, King of Bernicia, laid siege to Chester, a body of 1250 monks from the monastery of Bangor attended the army of the Britons (Celts), a fact which goes far to show that the racial religion was then spreading independently among

¹ Hume, "History of England," vol. i., ch. I.

these Latinised people more rapidly than it was among the Saxons. But Edwin, son of Adelfrid, married Ethelburga, daughter of the King of Kent, and she, following the example of her mother, took a bishop with her and thus laid the foundation of the See of York as her mother had laid the foundation of the See of Canterbury. It is unnecessary here to follow the Christianising of England, particularly because until the records are interpreted from the racial standpoint no advance can be made towards compiling a true history of the time. My object is, not to write a history of the Anglo-Saxon, which is I think at present impossible, but to indicate the course the inquiry should take to enable this history to be written at some future time. And here it seems necessary to point out that, as a rule, in the invasion of a distant country it is the men who go first while the women follow later. If this was the case with the Saxon invaders of England, then the Saxons, Jutes, Frisians, Angles, Danes and other Teutons, who first colonised this country, took but few of the women of their own race with them, and the majority of the young men sought wives among the original inhabitants of the country. It is of little consequence whether they captured these wives by force, as the Romans had previously captured the Sabine women, or whether they wooed them in gentler fashion: the result, so far as the children born of these unions was concerned, would have been the same, and the majority of the children of that day born in England would have been crosses between the Latinised Celt and the Saxon, and this, taken in conjunction with the influence of the mothers over their children, would without doubt greatly facilitate the spread of the new religion. The subjugation of the Saxon, therefore, proceeded rapidly under the influences of heredity and education, and this simple-minded, childish people exchanged the superstitions, which they had inherited from the races

from which they sprang, for those of the more matured race under whose influence they had fallen. Edward the Confessor was the first King of England who touched for the King's Evil.

CHARACTERISTICS OF OUR EARLY FOREFATHERS

"With regard to the manners of the Anglo-Saxons we can say very little, but they were in general a rude, uncultivated people, ignorant of letters, unskilled in the mechanical arts, untamed to submission under law and government, addicted to intemperance, riot, and disorder. Their best quality was their military courage, which yet was not supported by discipline or conduct. Their want of fidelity to the Prince or to any trust reposed in them appears strongly in their later period, and their want of humanity in all their history. Even the Norman historians, notwithstanding the low state of the arts in their own country, speak of them as barbarians, when they mention the invasion made upon them by the Duke of Normandy. The conquest put the people in a situation of receiving from abroad the rudiments of science and cultivation, and of correcting their licentious manners."¹ This picture of our early forefathers is not a very flattering one, but when we compare it with what we know of the Anglo-Saxon of to-day, we see what a vast change has taken place in the character of this people, and we also note that our histories do not afford us any information as to this development of our racial characteristics, or of the date when each or any of the mental characteristics, which now differentiate the Anglo-Saxon from the Latin, first made its appearance.

TRUE RACES AND CROSS-BREEDS

In my summary of the characteristics of the Latin I have pointed out that the Latin has no self-governing

¹ Hume, vol. i., Appendix I.

power and no strong sense of personal responsibility, now a distinguishing trait in the Anglo-Saxon ; but in the early times of which Hume writes this quality appeared only as a strong love of freedom. Whether it has been developed by the coercion of the Latin, a coercion which is necessary to the men of this race, has yet to be determined. It is impossible to do more, at this stage of the inquiry to trace out the course of this evolution, than to collect what evidence I can and to leave it to some more competent observer to arrange and formulate it. But with regard to the evolution of the humane feeling, now a distinguishing characteristic of the Anglo-Saxon, the evidence is more readily available. Before proceeding to state it, however, it seems advisable to say something on the crossing of races. Our knowledge on this subject is at present not so accurate as to enable us to speak positively, and I certainly do not feel competent to deal with it. For instance, it does not seem possible for me to describe with any degree of certainty what it is which distinguishes a cross or a mongrel from a true race. All I can say is, that a true race differs in certain particulars from any other race ; while a mongrel represents the characteristics of the two or more true races, from which it derives its being, mingled more or less equally together. But whether a continued crossing between two or more races combined with certain conditions of food or climate would in the end produce a new race I am unable to say. With regard to crosses, however, we have gained most knowledge perhaps from America. Thus we know that a cross between a negro and a white produces a mulatto. The second cross with a white produces a quadroon and the third an octoroon. After this, with direct crossings with whites, the negro blood is so far eliminated as to be barely traceable, although it is said that there is a tendency to atavism, and that children darker than their parents may be born for generations and thus show a strain of black

blood. Probably this tendency is much exaggerated in the popular mind. If the crosses with the mulatto were in the opposite direction the blood of the white race should be worked out in a similar manner ; but is it? It seems to me that the stronger and more virile race should stamp its characteristics on the mixed progeny to a greater extent than the weaker race. Whether this is so or not cannot be said positively at present. But the inquiry so far merely refers to the physical characteristics of the races, and therefore I have to trust almost entirely to my own observations in attempting to trace out the mingling of the mental and intellectual characteristics, which are far more subtle and difficult to follow than the physical ones.

THE RISE OF THE ANGLO-SAXON

It may I think be assumed that, in a cross between two individuals of equally strong races, the children should show a fair balance between the races both mentally and physically. As a fact, however, one of the parents is usually stronger than the other, either physically or mentally, and it is not always the parent who belongs to the most advanced race who is the stronger. Thus the evidence so far as it goes tends to show that in early times the Teuton, not having as yet developed his mental characteristics, was mentally weaker though physically stronger as a rule than the Latin. Hence it seems that while the Anglo-Saxon became more and more Teutonic in appearance with each cross in that direction he remained Latin mentally and intellectually for many generations. As the mental characteristics of the Teuton developed, however, the Anglo-Saxon began to approach nearer to the Teuton by degrees and to depart from the Latin type both mentally and physically. If this is so then there must have been a time when the power of the two races must have

been nearly equal, while, since that point was reached, the Teutonising of the Anglo-Saxon would be more and more accelerated in each generation as the younger race strengthened and the older race declined. What we know is that in feudal times the Anglo-Saxon was very Latin in his disposition: that he enjoyed the same sports—archery, bull and bear baiting, dog and man fighting, etc.—as those which served to satisfy the Latin. In some respects he was even more Latin than the Latin. With all his love and reverence for the lord of the manor, the King or the priest, the Latin did not always obey them. The “want of fidelity to the Prince or to any trust reposed in them” with which the Anglo-Saxon is charged is also characteristic of the Latin, although from different motives. The Latin sins through want of stability of character; the Teuton because he has no racial sense of reverence for these Latin institutions. The Teuton, however, is only Latin by education. But the Anglo-Saxon ranks somewhere between these two races and must be judged accordingly. “When, in 1804, Madame de Staël came to Weimar, she immediately caused young Robinson to be introduced to her, for the purpose of philosophical conversation. She, in her turn, introduced him to the Duke of Weimar . . . with the words—‘J’ai voulu connaître la philosophie allemande; j’ai frappé à la porte de tout le monde—Robinson seul la ouverte!’ This was not meant to imply that no German was competent to expound generally the philosophy of his native land, but to show, as he afterwards said, that the English mind is in the middle—between the German and the French—and is a medium of communication between them.”¹

¹ *Temple Bar*, May 1900, “Old Crabbe,” by John Fyvie.

THE RACE SPIRIT IN CHILDREN

We may perhaps most easily trace out the signs of the evolution of the Teutonic spirit in the Anglo-Saxon by the study of children. It is only within recent times that this study has been systematised, and even now the evidence is meagre. The clearest evidence I have been able to discover is in an anonymous article on "Children's Theology."¹ The writer says: "The theology of the nursery varies considerably. . . . There is far greater liberty of thought and far less severity of doctrine among mothers of to-day than there was thirty years ago. . . . The days are happily gone by when the terrors of hell were described in startling detail . . . but for all save the very enlightened the bottomless pit still exists." The writer then describes her son, "Jacky," as a sturdy little naturalist who insists on "looking on God as an invisible man." He prays to God obviously because he would be punished if he refused, and asks Him bluntly for a bicycle. His grandmother shortly afterwards buys him a tricycle; and, when he is told to go into a room and see what is there for him, he enters, but, instead of running forward and showing delight, he stops short and is heard to say "O God, I did think You knew the difference between a bicycle and a tricycle." His mother finds no difficulty with Jacky's sister, who accepts her dogmatic teaching with docility, but Jacky is too much for her, and so she contemplates the necessity for attaching a private chaplain to the household "who shall be able to fully cope with Jacky." This attitude of young boys towards the dogmatic teaching of their mothers has been frequently noted, and the children are charged with showing irreverence. This seems to indicate that the Anglo-Saxon has not yet reached that stage in his racial development which the Jew had attained to in the days of Samuel.

¹ *Cornhill Magazine*, August, 1896.

THE ANGLO-SAXON MOTHER

It has not yet occurred to the Anglo-Saxon mother that the child may be right and she wrong, and that it is, to put it in the words of the Hebrew prophet, "the voice of the Lord" speaking through the child—that is to say, that the spirit of the race as it develops under the influence of the laws imposed on us by the Creator is being more and more strongly manifested in the children of the race in each succeeding generation. An interesting problem, as yet wholly untouched, is at what stage in its development does this evolution of the race spirit pass from the educational to the hereditary stage? The girl imbibes what are called advanced ideas as she grows up and mingles with the world, but, as indicated in this story of Jacky and his sister, she shows no trace of them in infancy as Jacky does. But the development appears to be a comparatively recent one among boys, and therefore a few generations ago the boy was where the girl is now. He accepted his mother's dogmatic teaching with docility, to depart from it more or less completely as he grew up. Now he is a "sturdy little naturalist," and as he shows this quality before he can have been influenced by education, it would appear to be passing from the educational to the hereditary stage. The girl therefore is merely some generations behind the boy, and will in the course of time develop the same disinclination to the reception of dogmatic teaching, as the boy does now. Some day, perhaps, it will be considered impious on the part of the Anglo-Saxon mother to fight against the laws of the Creator as she appears to be now doing. At present she can only be excused by her ignorance of these laws. It is therefore the mother and not the child who is most in need of education.

LATIN AND ANGLO-SAXON IDEALS

The lesson to be learned from this study is, I think, that the Anglo-Saxon is passing through a very similar course of development to that through which the Latins, the Jews, and the people of other races have previously passed. The younger race, as it develops a more advanced science, naturally comes sooner or later to regard creeds which satisfied the older race as childish and absurd, and one of the signs of this is the revolt of young children against supernaturalism. Thus we know that when a person offers to tell a child a story he asks for something true, and is growing more and more indifferent to fairy tales. Probably the fairy tales of Hans Andersen and other writers afford more pleasure now to grown-up persons than they do to young children. I have heard Anglo-Saxon children scornfully declare when told a fairy tale "it ain't true." If we go back in history we find indications of the growth of the propensity to believe in God as an invisible man; that is to bring the idea down to a level with the materialism natural to the Teuton. The fierce Independents of Cromwell's time spoke of and to the Almighty as an invisible man. They "wrestled with God" in prayer as Jacob did, and we find preachers at the present day who address their prayers to God in similarly familiar terms. When this phase of the Anglo-Saxon character is traced out it will probably be found to be due to a revolt of the Anglo-Saxon against the intense spiritualism of the Latin. But it is absurd to say that the Anglo-Saxon is devoid of the feeling of reverence because he does not reverence Latin ideals. The fact is that he does not reverence the saints, or the kings, or the lords, or the fairies, or other natural or supernatural creatures who are the objects of reverence with the emotional and imaginative Greek

or Latin who invests these creatures with powers which they do not possess. But the more modern Anglo-Saxon has a higher reverence for truth than the Latin is capable of feeling. He regards the Creator not as a God to be wrestled with, or coerced, or cajoled, but as a Power so far superior to man as to be incomprehensible to him. We find that we are unable to realise what is meant by space or eternity, and we are equally unable to realise what is meant by the Creator. The conception of this Power is wholly different to the Latin conception of God and as much superior to it as our knowledge of the Laws of Nature are to the science of the Latin. It is this higher conception of the Creator which appears to be passing from the educational to the hereditary stage in the children of our race, and which all the present educational system, from the mother to the University, is vainly struggling to repress. It is this evolution of our race which is responsible for the noiseless revolutions which have been going on in all Anglo-Saxon countries since the Anglo-Saxon first began to realise that the Latin ideal did not satisfy his mind, and it is because our histories show us nothing of this great movement that they are valueless.

A LESSON IN HUMILITY

Before leaving this branch of the subject it may be profitable to point out that another lesson may be drawn from it. It is a common saying that crosses between two races inherit all the bad and none of the good qualities of both races. If there was any truth in this then the Anglo-Saxon, being perhaps the product of the most complicated crosses which have as yet gone towards the production of any variety of man, should be a perfect demon. That he is not so argues that there is no truth in this popular superstition, and of all men in the world the Anglo-Saxon is the least justified in looking down upon or despising

the Eurasians of India, the Mulattos of North America, the Zambos of South America, or other crosses or mongrels elsewhere. "It is only our natural prejudice and that arrogance which made our forefathers declare that they were descended from the demigods"¹ which prompts us to despise either the older races or crosses between two or more races. But the theory of evolution affords us no ground for any such arrogance, and the Anglo-Saxon has no justification for inordinate pride of race like the Jew, the Latin, or the Chinese. In speaking of the older and younger races I have used the words "superior" and "inferior," but I have not applied them in any invidious sense. When we speak of the greyhound as being superior to the Newfoundland in speed, or the horse as being more useful to man than the zebra, we do not imply any racial superiority of one animal to another. Each race or species has been evolved by the Creator in accordance with the same fixed laws, and it is not for the Anglo-Saxon, of all men, to assume a superiority which the science of his race tells him does not exist.

THE EVOLUTION OF THE ANIMAL

The Anglo-Saxon must realise sooner or later that he is only one among many organisms which the Creator has seen fit to evolve, and that his evolution is precisely on similar lines to that of the so-called "lower animals" and he differs from these only by reason of his superior intellect. We are frequently astonished at what we regard as the wonderful instinct of animals, which in some cases almost amounts to perfect reasoning knowledge. It has been the custom to believe that God specially endowed the animal with this almost perfect instinct to compensate for the want of reason, but the evolutionist cannot accept this view. He believes

¹ Darwin, "The Descent of Man," Part I., ch. i.

that the same laws operate in the animal and in man, and if this is correct then what we call instinct in the animal is the result of stored-up experience or knowledge gained slowly through the evolution of races and species from a lower to a higher type, until it has passed from the educational to the hereditary stage. It seems, therefore, that the younger race or species inherits whatever is beneficial from the earlier species or races through which it has passed, and rejects what is unsuited to it. Thus we may trace the evolution of the eye, the ear, and other organs from more or less rudimentary stages to their present state of perfection in the higher animals and in man. We see a similar advance from the lower to the higher in mental faculties, and in the animal these are transmitted by heredity. But there can be no doubt that they have passed through the educational stage, and that the pointer learned to point, the sheep-dog to "round up," the beaver to build dams, and other animals to perform works which seem to require thought by what we call instinct. If we take the common honey-bee we find that he has been educated through a series of races or species up to his present high standard. In some of these earlier stages through which the bee passed, only rudiments of the perfect comb are made, but we find various stages leading gradually up to the highest development, and we know that the knowledge is hereditary, because if a swarm of bees is taken away to where it can receive no instruction from older members of the race, the nest will be built on precisely the same lines as if this instruction had been available. In this case the knowledge gained by experience by earlier races seems to have passed into knowledge by heredity in the final races in which the creature appears in its most perfect form. In man we may perhaps see a higher development starting from the point at which the animal had developed into the highest stage of perfection, and struggling on to a still higher level

through a series of races, each one of which has so far attained a higher degree of excellence as compared with those which have preceded it, but is childish, immature, as compared with a later development.

THE FUTURE OF MAN

If we may assume that man is to be developed as the bee appears to have been, and this, as far as we are able to judge from our observations as to the Divine laws, is probable, then we must recognise that all that has gone before has been well calculated to prepare man for his exalted future. That the Anglo-Saxon, or the Teuton, or any other branch of our race will attain the highest stage of development of which man is capable, is improbable. But that he will be far superior to any of the races which have preceded him is, I think, apparent. He is the first to establish what appears to be a true science. He is the first to bring all the ends of the globe together and to make his way from pole to pole. The older races have evolved the rudiments of various sciences. He has collected these scattered elements of knowledge and welded them together until the science of our race tends to form a complete whole. Hitherto it would seem that the course of evolution has been towards differentiation, towards a multiplication of distinct races, but henceforth it seems probable that the tendency will be towards homogeneousness, that as the old races die out new races more and more tending towards our ideal man may be evolved. What this perfect man may be we can only conjecture and our object should be, it appears, not to worship him but to endeavour to make ourselves as much like him as possible. If this hypothesis of the evolution of man in the future is approximately true, then it follows that, as in the past, the younger races have retained what was good—that is the true and the

beneficial—in the religions and sciences evolved by the older races in the past, so we shall retain whatever is true or good in the present religious and ethical systems, and shall reject that which is evil. Probably the race which follows ours as the dominant race will receive by heredity much of what is good in our science. Perhaps we may be now inheriting the good from the older races from which our race was evolved, and rejecting what is injurious or false in these older sciences. If this is so there is no cause for grief at the decay of ancient institutions, rather should we rejoice that the untrue, the meretricious, the vicious, will be swept away and that the good, the true, and the beautiful, will remain with us to be handed on to our successors.

CHAPTER VIII

OUR GOVERNING CLASSES

THE FEUDALISING OF ENGLAND

THE conquest of England by the Normans completed the subordination of the Anglo-Saxon to the Latin. William divided the lands of England into baronies and conferred them on the knights and other adventurers who had assisted him in robbing the kingdom. The whole kingdom, we are told, contained about 700 chief tenants, and 60,213 knights' fees, and as none of the native English were admitted into the first rank, the few who retained their landed property were glad to be received into the second. . . . The small mixture of English who entered into this civil or military fabric (for it partook of both species) was so restrained by subordination under the foreigners, that the Norman dominion seemed fixed on the most durable basis, and to defy all the efforts of its enemies. How durable it has been can only be determined by a fair estimate of the strength of the feudal remains among us at the present time. But of the feudal system itself so little is known that it is impossible to speak of it, or to describe it with certainty, from the histories. We are therefore compelled to appeal to our knowledge of human nature, and to call in the aid of imagination to build up a picture of feudal times. That it was wholly Latin in its character is generally acknowledged. "Says Montesquieu: The feudal laws are a beautiful spectacle. From afar we notice an old oak standing

erect, we catch sight of its foliage, we approach and there is its stem, but the roots are hidden, and we must dig deeply into the earth before we find them. And in fact we must go back several centuries before the establishment of feudalism to find its elements and roots, some of which must be sought in Roman society, combined with elements of later growth. Certainly in the latter years of the Roman empire, the nobility had been augmented by the great officials, and the titles created by Constantine were perpetuated. The importance of large estates was then increasing and we find them engulfing the smaller ones, whilst the land-owners were acquiring absolute authority, the right of administration over their farmers and slaves.”¹ “Many of the lords were ecclesiastics. The clergy had become feudal. It had followed society instead of directing it and had been corrupted by the attraction of wealth and power. . . . Neither bishops nor abbots thought more of public liberty than the nobles themselves; their sole aim was to maintain their feudal rights and to use their religious influence for the development of their territorial wealth.”² The feudal lord was master over the whole earth. The air belonged to the lord, for he claimed dues on the birth of a child “as a tribute that he owes as soon as he breathes the air. . . . The account of all the claims that weighed upon the people gives a terrible picture of the feudal régime. No despot ever imagined so many, because feudal despotism varied with the individual character of the lords, and their oppressions continued after feudalism had lost its political character.”³ As a fact, it has not yet lost its political character, nor will it do so as long as the Anglo-Saxon retains in his code a trace of the Roman law which built up the system.

¹ Gustave Ducourdray's "Histoire Sommaire de la Civilisation," adapted by the Rev. J. Verschoye, M.A., ch. i., p. 9.

² *Ibid.*, p. 98.

³ *Ibid.*, p. 103.

OUR NOBLE LORDS

Before proceeding with the consideration of the feudal system it may not be amiss to devote some notice to the claims on which the so-called superiority of the nobles is based. As I have said, the Latins having no strong sense of personal responsibility have no desire to govern themselves, and throw all the responsibility of government on to whoever chooses to accept it. The race therefore divides naturally into classes, or castes, and the Roman laws were admirably designed to strengthen the rulers and to keep the lower classes in subjection. The King and the lord were necessities with the Latins and were acknowledged to be so by the masses who admitted their superiority. But the Anglo-Saxon, having inherited a strong love of freedom from his Teutonic ancestors, has a powerful desire to govern himself. He has been asserting his right to self-government from the earliest time at which his racial characteristics began to show themselves, and as these characteristics have grown and developed, he has become more and more persistent in his efforts to secure for himself what he feels to be his natural right. The King and the lord who were necessities in a Latin community have grown to be anomalies in Anglo-Saxon communities, and therefore, however valuable they may have been in early times before the Anglo-Saxon had developed his self-governing power, they are of no value now, but on the contrary are an evil, as all institutions become when they have outlived their usefulness. The Latin believed in the superiority of the lord, and therefore the claim of the lord to be superior was a valid one. The Anglo-Saxon admits of no such superiority, and therefore it does not exist. In the majority of the Anglo-Saxon communities the noble lord has been eliminated. In England he still retains a remnant

of his ancient prestige, although much diminished in its lustre. He is still a factor in politics, however, and his influence is exerted to maintain a superiority which he still claims. It would be interesting to know precisely on what he bases his claims to superiority. Where is the line to be drawn between the noble lord and the commoner?

THE VALUE OF TITLES OF NOBILITY

The mixture of classes in England is but little, if any, less chaotic than it is in races. Is the line to be drawn at the title? On this Robbie Burns said in 1795:

The rank is but the guinea stamp,
The man's the gowd for a' that!

This was no doubt terribly radical a hundred years ago, but we have travelled very far since Burns' time, and his statement now falls somewhat short of the truth. The guinea stamp was an official guarantee that the coin was of gold of a standard degree of fineness. The rank gives no such guarantee, and a man may be the most unprincipled scoundrel unhanged, and may yet be legally entitled to call himself noble and right honourable. As a guarantee of nobleness, therefore, the rank is valueless. But the old nobility base their claim to superiority, not so much on their rank, as on their genealogies, and therefore it is necessary to examine this claim. It has been frequently asserted that if the British Peerage had not been invigorated and purified by the constant influx of plebeian blood, the old aristocracy would have been long since extinct. Here is an example. "The vitality of the Neville tribe was sufficient to bear them through repeated marriages with the only daughters and heiresses whose wedlock so often forebodes the extinction of an ancient

house."¹ Where are the Nevilles now? When we consider the changes which have taken place in the Anglo-Saxon, when we regard the complexity of our descent, the mingling of blood of various races, the frequent intermarriages between aristocrat and plebeian—marriages which would have been almost impossible in a Latin community—and other tendencies to prevent the descent of families from being regarded as stable, we must, I think, come to the conclusion that the claim to descent from the Conqueror or any of his companions is a very shadowy one.

CLAIMS OF DESCENT FROM NOBLES

"To any one who does not consider the vanity inherent in human nature, it is astonishing to note the number of people even in this country, where every man is a sovereign, who lay claim to royal descent. The third edition of '*Americans of Royal Descent*' has recently been issued, with nine hundred pages and several additional pedigrees. . . . While claims of royal origin could be of no benefit to the claimants if proven, and certainly could be of small credit, seeing that the average royalty has been a rather disreputable character, there is another side to the question which has been little considered; and that is, that these claims, notwithstanding public incredulity, are probably all true. Let us consider. William the Conqueror ascended the throne of England A.D. 1066. Allowing thirty-three years for a generation, there have been twenty-six generations since . . . He had four sons and three daughters. Averaging each of these as having three children, with the same average for each of their descendants down to the present, and the seven children of William in the present or twenty-fifth generation, by a simple

¹ "Warwick, the Kingmaker," C. W. Oman.

arithmetical calculation would have 2,824,295,314,810 descendants now living in the British Isles, in America, in the Colonies, or wherever men of British descent are to be found. As this is fully twenty-five thousand times as many as there are people of British descent on the globe, there must be an error in the calculation."¹ Judge Clarke proceeds to eliminate the errors, and arrives at the conclusion that "Every man may safely count on the fact that among his innumerable ancestors are not only kings and other historical characters, but also, as certainly, tramps and criminals of every description." Mr. George Clarke endeavoured to minimise this decision of the Judge by suggesting that the noble class kept apart from the plebeian class,² but this is absurd. If a man or a woman has any valuable qualities which may be transmitted to his or her descendants, it must be apparent that these characteristics could not be confined to the legitimate line alone, and there is too much evidence that the kings and noble lords did not disdain illegitimate unions with women of inferior classes, to admit of these unions being disputed. The claims to distinction based on alleged descent from kings and other eminent persons of more than a few generations are therefore doubtful at the best, and may be shared with innumerable persons outside the legitimate line with quite as much justice.

VALUE OF GENEALOGIES

But supposing that in the case of some families the claim to descent from the Conqueror or some of his companions could be established as an exclusive possession, would it not throw these families out of court? because we are not Normans or Latins now,

¹ *North American Review*, vol. clix., "Claims of Long Descent," by Walter Clarke.

² *Ibid*, vol. clx., "Are we all Descendants of William the Conqueror?"

and therefore, unless these Normans are prepared to enforce their alleged rights, as their forefathers did, their claims are of no value. As a fact, the genealogies of the so-called ancient families are of no scientific value, either as evidence for or against the claims of superiority of the noble to the commoner. This will be easily understood if we compare the entries in Burke or Debrett with those in the stud books of any of our choice breeds of domestic animals. The stud book shows in each case that the sire and dam were specially selected because they each possessed some valuable quality—speed, strength, endurance, sagacity, etc.—which they might transmit to their offspring. In the peerages we see that the selection was made, not because either the father or the mother possessed any valuable or desirable quality, physical, mental, or intellectual, but because one or both was entitled to, or likely to become entitled to, the inheritance of certain landed or other property, which had not been created by the contracting parties, but had been accumulated by some presumably cleverer ancestor. The possession of this could not possibly influence for good the children produced by the marriage. In fact, the breeding of our so-called noble families has been as unscientific as it possibly could be, and can only be regarded as a system admirably designed for propagating the unfit. If it has not had more disastrous results than it has, it is because, largely as the natural laws have been abrogated in Anglo-Saxon communities hitherto, they still continue to act, and the unfit die off. How long this struggle against the laws of the Creator is to continue it is impossible to say, but its immoral tendency cannot be denied.

THE VALUE OF HERALDRY

In building up his aristocratic class, the Latin showed as much subtlety as he did in building up his church or his military system, and the tracing

out of the genealogies of those who constituted themselves nobles was elevated to the rank of a science. And heraldry is still held in high respect by those who are still dominated by the Latin spirit. Says A. C. Fox-Davies: "With countries outside Europe one need not trouble. American heraldry is beneath contempt (I do not refer to the armoury of American scions of English families), and the barbaric totemism of semi-civilised countries, though the origin of our own heraldry is hardly sufficiently evolved to be considered as armoury."¹ Totemism was the science by which savages marked out and distinguished tribe from tribe, and it constituted the basis of the laws for regulating marriages. The Latins stamped this ancient science with the genius of their race, and made it subservient to their system, but in its present form it is of little value to the Anglo-Saxon, and is becoming less and less regarded by the masses. If a man traces his descent by means of heraldry back to the Norman conquerors, he simply proves his descent from an older and therefore an inferior race. He is still modern as compared with the Rajahs and Brahmins of India, or the Mandarins of China, and I do not think that any Anglo-Saxon would admit the superiority of these to even the poorest or the meanest of Anglo-Saxons, on account of their ability to trace their descent for many generations. The real Latin noble—that is to say, the noble of an ancient Italian or Spanish family which has not been crossed by the Teuton or other alien race—stands in precisely the same relation to the Anglo-Saxon as the Rajahs of India or the Mandarins of China. But the half-breeds who have lorded it over the Anglo-Saxon or the Teuton for centuries past, on the pretence of their descent from the conquerors are simply impostors, although they may not have been aware

¹ *Notes and Queries*, May 13th, 1899

of the fact hitherto. Their order is but a survival from a dead past. It has lost whatever virtues it once may have possessed, and is now only an obstruction to the development of the Anglo-Saxon.

BABIES OF ALL CLASSES ALIKE

It is unnecessary here to advance any arguments as to the equality of man. From what I have said it must be apparent that there can be no such equality in those older races which divide naturally into castes or classes, and therefore the arguments which have been already advanced in its favour apply only to the Xanthochroic race. But the divisions are arbitrary if not artificial in all races. There is no indication of superiority in the infants of one class over those of any other class. It would puzzle a Philadelphia lawyer, to say nothing of an expert physiologist, to distinguish the baby of a duchess from the baby of a washerwoman, and, in spite of the assertions of obsequious novelists, there is no evidence to show that if the plebeian baby was removed from its sordid surroundings, and trained and educated as the aristocratic baby is, it would not be its equal in refinement, in breeding, and in every other particular. This is admitted to some extent in the accepted proverb, that it takes three generations to convert a peasant into a gentleman. If there was any inherent difference the conversion would be impossible, but the proverb shows that the peasant is only three generations behind the noble duke who pretends to trace his ancestors back for fifteen or twenty generations.

THE DESIRE TO IDENTIFY OURSELVES WITH THE NOBLE AND THE GOOD

The desire to identify ourselves with what we are taught to consider noble or honourable is a powerful force. It has induced the Anglo-Saxon to identify

himself with the Greeks and Latins because they belonged to the dominant race. It has induced readers of romances to identify themselves with those who are represented as noble and brave, and to despise those who are represented as sordid or mean, and they do this without pausing to realise that it was the arrogance, the brutality, and the meanness of the powerful in taking what did not belong to them from the workers that was the cause of the meanness and servility of the so-called lower orders. *Ivanhoe* is a charming character, but a purely imaginary one and unnatural in every particular. The true *Ivanhoe* was a Norman, not a Saxon, and in the age in which he lived such a character as is represented in the novel would be an impossibility. He is a modern gentleman in spite of his armour. The historical novel, like history itself, has hitherto been written from the Latin standpoint, and is of little value, but there are some studies of character to be found in novels which represent the racial characteristics far more faithfully than can be gleaned from any histories or biographies yet written. *Ivanhoe*, however, is not one of these.

NO LINE OF DEMARCATION BETWEEN THE CLASSES

But if the title does not constitute a valid claim for superiority in one class over another among Anglo-Saxons, can a line be drawn lower down to separate class from class? I think not. In the great middle classes we find a similar pride of birth with quite as much refinement, grace, and beauty in one section as among the nobles themselves, and these qualities shade off by imperceptible degrees as we descend in the social scale, until we are compelled to admit that the whole cause of social difference is wealth. As we go lower we find the same fine gradations between class and class, and

the conclusion we are forced to is that the want, the misery, the sordid surroundings of the poor are quite sufficient to account for their inferiority to the nobles without reference to the adventitious influence of birth. In America, Australia, and other democratic countries the tendency is to eliminate the two extremes, the hereditary noble and hereditary pauper, the complementary evils which exist in England, and to build up the middle classes. But even in these countries we find hereditary aristocracies growing up, and this will continue as long as the laws of these countries are based on the Roman law, which was specially and artistically designed for this purpose.

ENGLISH AND AMERICAN BOSSES

This characteristic of the Roman law is more apparent in the United States of America than it is in Australia, and a study of the growth of the aristocrats of America in modern times would probably throw some light on the growth of the aristocracy of England, and even perhaps of Greece and Rome. In describing the rise of the Latin aristocracy in Chapter VI., I have said that many of the early nobles were brigands, because brigandage is common in all branches of the Melanochroi, and is not looked upon as degrading, as it was by the Anglo-Saxons of Australia. But I think it must be apparent that besides brigands, there were political bosses in those days, and the methods of the political bosses who founded noble families in England probably did not differ very materially from those of the bosses who are now trying to build up a political and monetary aristocracy in the United States. They were no doubt equally unscrupulous, and the descendants of the brigands and political bosses of England are now no more worthy of honour than the bosses of America are. That the political bosses of England used their power without scruple

can be proved by a study of English law. Thus we see how history repeats itself, and how very little the aristocrats of Anglo-Saxon countries have to be proud of.

HIS MAJESTY THE KING

If the hereditary nobles have no *locus standi*, what of the King? "That a king should rule because he was born, passed unquestioned for thousands of years. That the eldest son should inherit the titles and estates was a similar phenomenon as little questioned. That a debtor should be imprisoned, and so entirely prevented from paying his debts, was common law. So glaring an evil as chattel slavery was an unchallenged institution from the earliest history to our own day among the most civilised nations of the earth. Christ Himself let it pass unnoticed. The hideous injustice to the Jew attracted no attention through many centuries. That the serf went with the soil, and was owned by the lord thereof, was one of the foundations of society in the Middle Ages."¹ To the Latin these conditions were congenial and natural. It is the Anglo-Saxon who has revolted against them, and now, because he does not show the Latin reverence for the king or lord, he is said to have no reverence. And yet we see several Anglo-Saxon countries, which are perhaps not less well governed than Great Britain, where there are neither kings nor nobles. This tends to show that whereas in Latin countries kings and nobles were useful institutions, the Anglo-Saxons can get along pretty well (thank you), without them.

THE RIGHT DIVINE

In the Latin race a personal ruler is a necessity, and we have already seen that such a ruler reigns by

¹ "Women and Economics," Charlotte Perkins Stetson, ch. v.

Right Divine, such right being conferred by the Head of the Church. But it must be apparent that the ultimate authority for this and all other alleged rights is the people. In a race which has formulated its religion and established a spiritual director—as the Latin and Hindoo races—that spiritual director is the mouthpiece of the race. Thus the right of the Pope of Rome to confer titles on rulers of the Latins cannot be questioned. When, however, he asserts his authority over the men of an alien race, he does so at the risk of being considered an impostor, and of seeing his authority disputed and rejected. In the early stage of his development the Anglo-Saxon was Latin partly by heredity and partly by education, and therefore he accepted the Pope as an authority, and the Norman Kings ruled by divine right. As the Anglo-Saxon developed his true racial characteristics, and separated himself from the Latin, the power of the Pope weakened until in the time of Henry VIII. it was repudiated altogether. Henry and Elizabeth ruled in their own right and not by Right Divine, although the difference was not recognised in those days. As this subject will have to be further dealt with, in connection with the Civil War in England, it will be sufficient to say here that the present reigning family does not rule by divine right, but simply by the will of the people, which is a very different thing. But I may add that the power of the King has been gradually curtailed until he is a very poor representative of what he used to be. Like the noble he created, he has lost his power for good and is merely a survival from a dead past. Under the feudal system he was a necessity, but since that system broke down because it was not in accordance with the Anglo-Saxon spirit, both the King and the noble have existed on sufferance. Of course the pretence of considering the King an important personage is still maintained, but it is merely a pretence. Even the old saying “*Le Roy est mort, vive le Roy,*”

has lost its ancient meaning, and conveys an idea now which it was not originally intended to convey. It tends to indicate how very slight a difference the death of the King makes to the community. The King dies but his appointed successor steps into his shoes and all goes on as before. With the Latins the death of a king was an important event ; with the Anglo-Saxon it is of far less moment than the death of a political personage, who has the various threads of a particular policy in his hands. Even the death of the head of a large trading corporation or monetary institution may be a far more serious loss to the community than the death of a king. The King can be replaced without difficulty but the death of any of these men may seriously affect the lives and fortunes of hundreds of persons.

OUR TRUE ARISTOCRATS

The true artistocrats of our race are the scientific inventors and discoverers. Such men as Watt, Stephenson, Fulton, Arkwright, who were certainly not nobles or aristocrats from the popular standpoint, were greater men than the royal or noble families have produced since the Conquest. Any one of them—not to mention Darwin, Lyell, Mill, etc.—did more to increase our knowledge, to extend the influence of our race, and to advance civilisation, than all the batch of kings and nobles together. They had none of the prestige which birth, wealth, or breeding are supposed to confer, but when the balance sheet is made out it will be shown that while the science of our race has not been built up by any one class, yet the hereditary noble or aristocratic class has contributed less to this great work than the classes they pretend most to despise. It seems that the time is approaching when the hereditary noble will be invited either to prove his right to superior privileges over other classes of the community or to voluntarily

abandon these privileges. It can scarcely be claimed that the nobles are any more brave or loyal, virtuous or prudent, gentle, kind, charitable, patient, long-suffering or honest, than other classes of the community. It will not be sufficient for them to show that they are equal in these and other virtues to the poorer classes. That will, I think, not be disputed. The Teutonising of the people has not been confined to any one class, and as I shall show later, the nobles were the first to exhibit what I have called the Anglo-Saxon spirit, and to revolt against the Latin institutions. It will therefore be very easy for them to prove that they are the equals of any other class, but this would not entitle them to the privileges they still enjoy. If they are not superior they have no right to occupy any longer the superior position in which they stand. No doubt the question will be argued out sooner or later; but I think whenever the time comes for this investigation the conclusion may be predicted with tolerable certainty.

OUR DUTY IN THE FUTURE

It would be unreasonable to expect that this view will be accepted by the privileged classes of Great Britain without opposition, but it is the view accepted by the great mass of Anglo-Saxons in America, Australia, and other countries which have endorsed the belief that in Anglo-Saxon communities privileged classes are unnecessary.

The privileged classes of Great Britain have had their privileges handed down to them from feudal times, and have been educated to believe that they are justified in their assumption of superiority; but if they are the noble and right honourable gentlemen they profess to be, it may be reasonably anticipated that they will insist on a free and full examination of the basis of their claim, and, if it should be proved that this basis is the social system of an alien race,

that they will frankly admit that their alleged rights are not compatible with modern civilisation, and assist the other classes in finding means to introduce necessary reforms without unduly disturbing social conditions. We have recently heard a great deal about Imperial Federation, but it must be apparent that any such federation must be prepared for by a general approach in the social and industrial conditions of the countries concerned; and in such a movement it is manifest that Great Britain must advance into line with the other Anglo-Saxon communities of the world, not that these will have to retrograde to the conditions which they have left behind, but which still survive in Great Britain. In all other great Anglo-Saxon communities the abolition of privileged classes has been accomplished almost completely, and the tendency has been towards this end in Great Britain. But the British have moved much more slowly than Americans, Australians and other Anglo-Saxons, and therefore have a considerable amount of leeway to make up. It may be hoped that this movement, which appears to be inevitable, may be carried out peaceably and without ill-will or rancour, and therefore a reasonable time should be allowed for investigation and consideration, so that the princes, dukes and noble lords of Great Britain may realise their position. It would be manifestly unfair to urge them to action without allowing them time for investigation, because it must be recognised that the conditions have grown naturally and that no one is to blame for existing evils. Hitherto ignorance of the characteristics of our race has been a valid excuse for the continuance of conditions not in accordance with the race spirit; but when the cause of the evil is made manifest, this excuse is no longer available. If the cause of existing evils is the influence of the alien Latin race, then it becomes the duty of all classes of the community to fight against this influence, but there is no reason why we with

our superior knowledge of the operation of the laws of nature should emulate the barbarians of the older races, and murder or torture our opponents. In the case of the privileged classes it must be recognised that they also are Anglo-Saxons, and therefore what is in accordance with the race spirit will appeal to them in spite of the influence of their special class education. It may therefore be reasonably anticipated that the equality, the fraternity, and the liberty claimed by Anglo-Saxons generally, will be accepted at least by a section of this class, and that this section will be sufficiently numerous and powerful to insure a peaceful and satisfactory solution of this difficulty. Should it unfortunately prove that this anticipation is unfounded, we can only refer to what we know of similar race movements in the past, and these tend to prove that in all cases opposition to the popular will has ended disastrously for the conservatives. It is to be hoped that Anglo-Saxons of all classes will profit by these lessons.

CHAPTER IX

THE FEUDALISM OF THE LATINS

ROMAN ORIGIN OF FEUDALISM

IN order to understand the feudal system we must study the spirit of the race which founded it in its home, namely in Greece and Rome. "In the Athens of Solon, the right of private property was recognised, but in reality property was chiefly of a family kind. It was even so in Rome, where we see the father of a family as pre-eminently the owner. Owing to the craze for law and order which blinds our men of letters whenever ancient Rome is in question, the Roman *paterfamilias* has been made into a sort of august personage. He was only a petty despot, keeping up over his household the exorbitant rights that the fathers of families in savage societies arrogate to themselves. The Roman father was proprietor not only of the family estate but of all those who lived upon it—wife, children, slaves."¹

"The citizens," says Aristotle, "ought not to lead either the lives of mechanics or hucksters; for that kind of life has something base in it, and is contrary to virtue. . . . At Thebes a citizen was shut out from the magistracy if he traded in a retail way or exercised any craft within a period of less than ten years."² We here see the basis of that Latin disdain

¹ "Property: Its Origin and Development," Ch. Letourneau, ch. xv., p. 260.

² *Ibid.*, ch. xiv., p. 239.

for labour or trade of all kinds which was characteristic of the aristocracy of England not very long ago. It is only recently that our nobles and aristocrats have engaged in trade, forced into it by the mad rage for wealth which is practically the test of superiority in these days and the sole basis of power. It may be said that numbers of Latin proverbs are extant which directly disprove this disdain for labour and trade. But although the Latin loudly asserted that "Labour is honourable," the practice of his life proves that he did not believe it for himself. The religion, the law, the literature of the Latin or the Greek are full of noble sentiments, but these exercised but a very small influence over his conduct. Of course he believed in them in an abstract manner. During his self-communings in prayer they powerfully excited him, but they had but little influence on his versatile character. He had so little of the self-governing power, which gives stability to the race as to the individual in the Teuton, that he disregarded at times the most noble and sublime sentiments taught him by his religion. The fact that our so-called nobles have until very recently despised labour and trade is so well known that I need not discuss it here, but it is necessary to refer to it to show that it comes to us from the Latin.

DOGMA OF THE RIGHT DIVINE

The basis of the feudal system was the dogma of divine right—first of the Church, then of the King and, subject to them, of the lord or seigneur. "The soil belongs to God the Creator, and consequently to His representative on earth, the Sovereign,"¹ is the Malay Mussulman's idea about property, and it is also the belief of the Latin. Feudalism is the

¹ *Ibid.*, ch. vii., p. III.

natural logical result of this belief. The earth belonged to the Pope as God's representative on earth, the Pope granted it to the King, and this constituted his divine right. The King granted it to his nobles on condition that they should perform certain services, and thus they also ruled over their fiefs by divine right. The people were mere serfs and their sole duty was to support the establishment. The laws both of the Church and the State were admirably adapted to build up and support this system, and it is because they were so admirably adapted to the purpose for which they were enacted, that feudalism appears to be so nearly perfect from the Latin standpoint. The Roman law is still the basis of the laws in every Anglo-Saxon country, and we can see how they act in building up a wealthy aristocracy both in America and Australia. In Norman times the aristocracy had some valid claims to consideration. It was a necessity ; but the necessity passed away when feudalism was abolished, and the aristocrat is now an evil. The Norman noble claimed descent from some strong military or political leader, from some person who had demonstrated his superiority over the common herd. The popular sobriquets of some of these nobles may be cited as evidence, as "Cœur de Lion," "Strongbow," etc. But with the growth of the Anglo-Saxon spirit, the acquisition of property for the purpose of enhancing the wealth and power of the lord superseded the desire of military glory and renown, and these became merely a means for the acquisition of property. The laws of England were made by this class, and the Anglo-Saxon lawmaker proved himself to be a match for the Latin in his subtlety in devising means for compelling the masses to support him in luxury and elegance, which increased as the science of the Anglo-Saxon developed. "In the Middle Ages the lord had estimated his vassals and his peasantry for the material support which they

gave him, and the dignity which they were supposed to confer on him ; in later times, as luxury and habits of city life increased, chiefly for their pecuniary value." ¹ With the growth of this commercial spirit, the noble lord was compelled to throw his hereditary disdain for trade and labour to the winds, or see himself ousted by the *nouveau riche*, and this marks the decay of the Latin spirit in this class.

THE SLAVE AND THE SERF

To return to the feudal system. When the Greeks and Romans formulated their race religion, the condition of the people was but little improved. "The slave, whether he belonged to the State or to a citizen, ceased, so to speak, to be a man. The property of a master, to whom he was only a chattel, the slave had no judicial existence. His marriage was neither a civil nor a religious formality, and produced none of the results of legitimate marriage. A slave had no family of his own, even when he had children, for they became slaves by the fact of their birth. The slave was a part of his master's family, in the sense that he was under the power of the father of the family, and that he could not contract any obligation, nor acquire anything without the intervention of his master. The master's power over the slave was so absolute, that he could even put him to death if he wished. . . . A father had in fact the free disposition of his wealth. . . . A slave could be the heir, and could not even refuse the inheritance ; this was the case when the head of the family only left debts. All the disgrace of the sale of goods effected by the creditors fell upon the slave. This was one of the evasions, one of the ingenious and not particularly moral fictions with which the

¹ "Historical Studies," by Herman Merivale: Joseph II., p. 17.

Romans endeavoured to justify what morality re-proved."¹ The religion and law of the Latins are full of such moral fictions and evasions, which appear monstrous to the truth-loving Anglo-Saxon, but were accepted as perfectly natural by the Latins. The Roman Catholic religion did little to raise the condition of the lower orders. It made the slave into a serf, and thus abolished personal sale, but the serf was bound to the soil instead of to the father of the family, and was as much under the power of his lord as the slave had been of his master. The serf had no higher political or judicial existence than the slave. His lord might put him to death whenever he pleased.

THE *JUS PRIMÆ NOCTIS*

"Marriage was one of the most solemn events in the life of a Roman citizen. The only union that was legal must have been contracted with the consent of the head of the family, at a certain requisite age between persons of free position. . . . Nevertheless, marriage existed for the lower classes, although it was not consecrated like the patrician alliances."² Under the feudal *régime* the rights of the father of the family were transferred to the seigneur and the *jus primæ noctis* was passed for regulating the marriage of vassals and serfs. This law was certainly not intended to be a dead letter. It was far too important an agency in consolidating the feudal system for that. What it did was to continue the rights of the slave master over his female slaves to the lord of the manor. Under this law no serf girl was eligible for marriage to a man of her own class until she had done service to her lord. The act did not carry with it any sense of shame or

¹ "Histoire Sommaire de la Civilisation," par Gustav Ducour-dray, adapted by the Rev. J. Verschöyle, Book III., ch. xi.

² *Ibid.*, p. 219.

degradation, and Professor Westermarck has shown¹ how scrupulously and conscientiously it was enforced in Russia in recent times. The law in fact was enacted with the consent of the Church and was therefore sanctioned by religion, and the girls were doubtless carefully educated by their mothers to look forward to the time for the performance of this ceremony which would entitle them to be married to a serf lover. The conscientious observance of this law would constitute the lord of the manor, not merely the legal but the actual father of the first born in many of the cottages on his estate. It would be absurd to contend that such a law could not be enforced because it is contrary to our modern notions of morality. The law actually existed. It gave the lord of the manor the right, and his interest no less than his lust would prompt him to enforce it. The morality of the age depends very largely on the teaching of the mothers, and it is simply impossible that our notions of morality could have obtained in the feudal ages. It is very difficult to build up a picture of society in bygone times with any degree of certainty because we each accept the system in force in our own times, and fail to see how very much it differed from that which prevailed even in our fathers' and grandfathers' days. But if we regard the position of the slaves of America in recent times, we may, I think, learn something of feudalism. It must be apparent that permanent marriages could not exist on a slave plantation. A marriage lasted as long as the slave-owner pleased and no longer, and the master had complete control over his slave girls as over his horses and other domestic animals. I have always thought that the most inartistic part of Mrs. Beecher Stowe's great work² was where she represented Cassy and Emmeline as objecting to the advances of Legree

¹ "History of Human Marriage," by E. Westermarck.

² "Uncle Tom's Cabin."

from the motives which would have actuated free girls. It is quite possible that they may have hated and feared their master because of his brutality, but that they should object to his embraces from motives of shame or prudery is too much to accept. Even the ministers of every Christian denomination in the Southern States at that time would have cited St. Paul as an authority just as the priests no doubt did in feudal times. Subject to the *jus primæ noctis* the priest in feudal times no doubt solemnised the marriages of serfs, as the ministers of all denominations did those of slaves in America, and thus endeavoured to infuse an air of the morality of the day into these unions. But if so it was very largely a pretence, an evasion, a moral fiction. "Modern writers who draw roseate pictures of Bastile Drawing-rooms forget that a system under which such things are possible must be judged, not by its least bad manifestations at any given moment, but by its worst possibilities,"¹ and so it must be with feudalism. The worst that was possible under the feudal system occurred more or less frequently. Not perhaps on all manors but on some, and it is because this fact has not hitherto been recognised that we know so little of the truth about feudal times.

THE KING AND THE NOBLES

But the operation of the *jus primæ noctis* was not confined only to the serf. It is highly improbable that the King enforced his rights over the daughters of his vassals, as the lords of the manor may be supposed to have done. But that he did enjoy the right of disposing of them in marriage, of giving them to whom he pleased, is shown by the fact that this was the main cause of the revolt of the barons against William Rufus and Henry I.; and they continued to agitate until this grievance was removed

¹ "Life of Danton," A. H. Beesley, p. 18.

by the signing of Magna Charta by King John. Thus the barons who did not object to the Latin law so far as it affected the lower orders, rebelled against it when it touched themselves. They were, therefore, the first Anglo-Saxons to revolt against the Latin rule, and when we consider that, ignorant as they were, they were far more enlightened than the serfs, their leadership in the revolt against Latin feudalism is perfectly natural. I have said that it is improbable that the King enforced his *droits de Seigneur* as the lords of the manor did; but this is doubtful. We know that, for many generations after feudalism had been abolished and the *jus primæ noctis* had fallen into abeyance, if it had not been formally repealed, it was not held to be disgraceful or sinful for a noble lady to become the paramour of a King. Whether this may be considered as a survival of the morality of a past age, after the law and custom which authorised it had passed away, I cannot say; but when we learn how persistent these ancient customs are it does not seem too much to assume that the current morality or immorality of the present day is a survival from feudalism, and will last until the last shred of feudalism is eliminated from the law of our land. That the custom of disposing of the women by the King or other potentate is of very remote origin is conclusively proved by Professor Westermarck, who says: "Why may not the practice in question have been simply a consequence of might? It may be a right taken forcibly by the stronger, or it may be a privilege voluntarily given to the chief man as a mark of esteem—in either case it depends upon his authority. Indeed, the right of encroaching upon the marital rights of a subject is not commonly restricted to the first night only. When the chief or King has the power of life and death, what man can prohibit him from doing his will?"¹

¹ "History of Human Marriage," ch. iv.

THE MORALITY OF THE ROMANS

But for the true basis of this immorality we have to go back to Greece and Rome. During the later days of paganism, some of the religious cults were schools of debauchery, profligacy, and extravagant licentiousness. "At the present juncture," says Milman, "the ancient religions were effete; they belonged to a totally different state of civilisation; though they retained the strong hold of habit and interest on different classes of society, yet the general mind was advanced beyond them: they could not supply the religious necessities of the age."¹ Probably the priests of the decaying religion sought to maintain the popularity of their sect by plunging into extravagances, but such a course necessarily leads to a reaction and "Christian stoicism could not but find its Catos; but it was principally among the females that the recoil seemed to take place from the utter shamelessness, the unspeakable profligacy of the Imperial times, to a severity of chastity, to a fanatic appreciation of virginity as an angelic state, as a kind of religious aristocratical distinction far above the regular virtues of the wife or mother."² "Whether marriage was treated as in itself an evil, perhaps to be tolerated, but still degrading to human nature, as by Jerome and the ascetic teachers; or honoured, as by Augustine, with a spurious adulation, only to exalt virginity to a still loftier height above it; the clergy were taught to assert it at once as a privilege, a distinction, as the consummation and the testimony to the sacredness of their order. The monastic principle admitting, virtually, at least, almost to its full extent, the Manichean tenet of the innate sinfulness of all sexual intercourse, as partaking of the inextinguishable impurity of matter, was gradually

¹ "History of Christianity," Book I., ch. i.

² *Ibid.*, ch. ii., p. 92.

wrought into the general feeling." ¹ As I have already said, the Latin under the strain of intense excitement is capable of the most exalted exhibition of virtue, but when the strain is removed a reaction sets in, and he frequently falls into the abyss of vice. He is specially liable to go to extremes both in virtue and in vice, and I think the teaching of the pure-minded fathers of the Church must be cited as an example of the former. Just as our modern temperance men believe that all existing evils are due to alcohol, so the fathers of the Church, horrified and disgusted at the shameless licentiousness of the age, attributed all sin, all evil, to sexual intercourse; but it must be apparent that this principle could not be carried to its logical conclusion, otherwise there would be an end of the race. The principle could therefore only be enforced in the case of a limited number of persons. But the Latin has no such self-control as the Teuton, and therefore there could be no such display of celibacy in that race as we see to-day in the women of all Anglo-Saxon and Teutonic communities. The number of strong-minded women among the Latins was limited and even these were liable to lapses from virtue at intervals, and therefore it was necessary to confine them in nunneries. In Latin countries and in England in feudal times there were no old maids outside the nunneries.

THE MORALITY OF THE POOR

But the nunneries were only for the nobles, and therefore, as it was impossible to place any adequate restraint on the serfs but little attention was paid to them. Probably a state which approached more or less nearly to promiscuous intercourse existed, and over this the priest threw a glamour of religion, which concealed its worst features. Of course it will be

¹ *Ibid*, ch. ii., p. 98.

said that this is mere conjecture, that I have no proof to bring forward. But the story of Wat Tyler shows how very low the popular estimation of woman was in his day. It is absurd to say that such a state could not have existed, that it was too immoral to be credited. What has the morality of the nineteenth century been in the city slums? What morality could exist where families lived in one room, where adults and children of both sexes crowded into one bed for the sake of warmth? And yet we know that such a state of crowding has existed even in our day and that the upper classes, the respectable genteel people, either ignored it or accepted it pharisaically as the will of God that the common people should live thus. It is only very recently that the upper, well-to-do classes have deemed the lower classes worthy of notice. The morality of these creatures did not affect our fathers and mothers, and as we go backward consideration for the lower orders was certainly not more active than it was fifty years ago.

VARIOUS VIEWS OF FEUDALISM

The late Professor Thorold Rogers has told us that the working men of England were better off, earned more wages, enjoyed more leisure, than they do to-day, and probably he was right. The lord had not then come to look on the worker as a mere machine for the production of wealth. He was necessary in the wars which raged between lord and lord, and was therefore as worthy of cultivation as the horse or the dog, which also contributed to the pleasure or power of the lord. The lord, in fact, was little more highly educated than the serf. His wants were few, and his expenses probably less than those of a man of the lower middle-class at the present time. He was not refined according to modern ideas. He lived a life of barbaric splendour, but his need for money was small as compared

with the need of the noble or the gentleman now. Therefore he did not harry or worry his serfs or overwork them. On the other hand, the serf had not the knowledge which the workman of to-day possesses, and his desires were few. The Church relieved him of all personal responsibility, and gave him many holidays and feast-days during the year. He was thus enabled to live an easy, careless, joyous life, quite compatible with the Latin temperament, but which became intolerable to the Anglo-Saxon as his sense of personal responsibility and his desire to regulate his own life developed. It has been said that the most beneficial rule is that of a benevolent tyrant; that the serfs were happier under the rule of a kind and considerate lord than the workers of to-day are; that the negro is far less happy to-day when he is free than he was as a slave if his master treated him fairly; and all these sayings are true of the people of the older and more childish races from the Latin to the Negro. But apart from the fact that all autocrats are not benevolent, nor all lords and masters kind and considerate, this dependency is hateful to the Anglo-Saxon, and his whole history, defective as it is, proves that his struggle has been to free himself from governmental control and to govern himself. Therefore the halcyon views of feudalism taken by those who adopt the Latin standpoint are, while true of the Latin, wholly false and misleading when applied to the Anglo-Saxon. This is proved by the fact that this state of tutelage has been abolished in all Anglo-Saxon countries, and that the Anglo-Saxon is still struggling to free himself from the last remnants of feudalism.

WENTWORTH AND FEUDALISM

It is to the late William Charles Wentworth that I am indebted for this idea. Wentworth was born

and partly educated in Australia. He finished his education at Cambridge, England, and after having been admitted to the bar returned to his native land in 1829. He immediately threw himself into politics, and became a leader of the party which was agitating for the suppression of the convict system and the right of local self-government for the colony. At that time there was only one Australian colony, namely, New South Wales. Wentworth organised a "Patriotic Party" among the Currency lads, as the native-born Australians were then called, and this later developed into the Australian Natives Association, now a strong political force in more than one Australian State. It was in his addresses to this body that he exhorted the young Australians to stamp out the remains of feudalism, and to resist by every means in their power the introduction of feudal relics into their magnificent new land. He told them that it was not to England or to Europe that they must look for light and leading, for England and Europe were saturated with feudalism. It was to the young Anglo-Saxon republic which was growing up across the Pacific that he directed their attention, and in this way he no doubt laid the foundation of the great influence which the United States have hitherto exercised in Australia. Wentworth is little known even to Australians outside of New South Wales. The communities there are too young to remember who laid the foundations of progress; but the sentiments uttered by Wentworth took root, and are everywhere heard throughout the Island-continent, even in places which were little better than deserts in Wentworth's time. It is worthy of note here, as illustrating the limits of human nature, and also the manner in which the Latin and Anglo-Saxon spirits are struggling for mastery in the individual as in the race, that it was chiefly to Wentworth that New South Wales owes its Legislative Council, a body modelled as closely as circumstances would

permit on the mediæval English House of Lords. The example is a valuable one, as it helps to explain much that is obscure in the conduct of many of the great reformers and agitators in all Anglo-Saxon communities.

CHAPTER X

THE MONARCHY AND THE PEOPLE

THE ANGLO-SAXON SPIRIT IN KINGS AND NOBLES

THE revolt of the Anglo-Saxons against the feudalism of the Latins began, as I have said, among the barons, and at about the same time the King was also in conflict with the Church. It is because King John so strongly opposed the Church that he has always been represented by monkish historians as a bad man, while his brother Richard, a true son of the Church, has been held up for our admiration. But Richard impoverished his country to raise money for the Crusades, while John remained at home. Whatever the ultimate verdict on this question may be, it has little to do with the present inquiry. I have already shown how the spirit of the Latin has been fighting in the individual against the developing spirit of the Anglo-Saxon, and until the characters of these two brothers have been analysed it is impossible to pronounce an opinion as to their respective virtues or vices worthy of consideration. But the fight between these two opposing forces has been going on more or less in the kings and nobles as in the serf or commoner. The Latins themselves are naturally turbulent and ambitious, and many kings of this race have at times been more or less in opposition to their Church on some pretext or other, but these have not questioned the dogmas of the Church, and the dispute has ended by the submission of the King, the granting of new property

to the Church, and when the recalcitrant monarch has received absolution all has been well again. Such little rebellions against the authority of the Church, either by kings, nobles, or common people, have tended rather to strengthen than to weaken the Church. It has convinced the rebels of her power, and reduced them to order. With the Anglo-Saxons it has been different from very early times. The quarrels of William Rufus with Lanfranc and Anselm were taken up by his successors. This seems to indicate that the Teutonic spirit was already beginning to manifest itself even in what appear to be the Norman sections of the community. This fight between King and Church continued more or less fiercely with occasional lapses until Henry VIII. disavowed the authority of the Pope entirely. It is not impossible that, as the kings were more highly educated than the masses, and as the Teutonic spirit was more developed in them than in the lower orders, some one of the earlier kings might have anticipated Bluff King Hal but for the opposition of the people. In his time the Pope's interdict had lost its terrors, and this shows that the Latin spirit was decaying in all sections of the community.

THE FIRST ANGLO-SAXON

The new party first appears in history when John Ball, "the mad priest of Kent," began to preach "the natural equality and the rights of man,"¹ and thus asserted the principle for which the Anglo-Saxon has been struggling in the past and is still fighting. About the same time John Wickliff, Roger Bacon, Duns Scotus, and others began to examine the dogmas of the Church. The Anglo-Saxon began to question the power of the priest to forgive sin,

¹ Green's "Short History of the English People," Book III., ch. xvii.

and asserted his own responsibility. The Latin accepts this dogma because it is necessary for his peace of mind that he shall have some one in authority over him, some one in whom he can trust. The Anglo-Saxon being less childish feels no such need and insists on governing himself. To him the priest is no more than another man; while to the Latin he is something more than mortal, the wielder of supernatural power. It is popularly supposed that Wickliff was the originator of this movement, but probably he will be found to have been the mouthpiece of others. The fact that there were several women among his followers tends to suggest that the heresy was of long standing, perhaps for a generation or two, and the rapidity with which his teachings spread also tends to prove that the people had already been more or less prepared for them. Perhaps a considerable body of the Anglo-Saxons of England only accepted the Latin Christianity outwardly, and were still pagans at heart. At all events it seems that at this time the hold of the Latin Church over the Anglo-Saxon was not supreme, and that there was at least a section of the people ready to revolt whenever a leader should appear. It is worthy of note here that whenever a revolt of the people has taken place in any one Teutonic country, it has spread rapidly in all lands where the Teuton is found. But the first European country which was affected by the teaching of Wickliff was Bohemia, where John Huss led a revolt against the Church somewhat similar to the revolt in England led by Wickliff; and as the Bohemians are Czechs or Slavs, this furnishes some evidence in favour of these people being included as a branch of the Xanthochroic race, their difference from the Teutons and Anglo-Saxons being perhaps due to the fact that they are crossed with an Eastern race instead of with a branch of the Melanochroi.

THE SO-CALLED ARYAN RACE

Among Teutons, Scandinavians, Anglo-Saxons, Czechs, and Slavs in very early times are found some sort of local self-government, such as the Mark, the Witenagemote, the Mir, etc. It is not improbable that these institutions and the village communities of the Hindoos may have been derived from some common racial ancestor of the Hindoo and the Xanthochroi. It is because there are no traces of such local government institutions in any branch of the Melanochroi that I am led to doubt whether there is any hereditary relationship between these people and either the Hindoo or the Xanthochroi. In both the Hindoo and the Xanthochroi also there are very similar humane considerations for animals, of which there are no traces either in the Latin or in any other branch of the Melanochroi. The humanitarianism of the Hindoo is expressed by his religion, whilst that of the Xanthochroi is due to consideration for the feelings of other sentient beings without reference to religious motives. Thus its connection may be traced, like altruism, to a consideration of the rights and feelings of others. Perhaps we may see in this humanitarianism and altruism among Anglo-Saxons a higher development of good qualities, observable also in the Hindoo, due to the operations of the laws of the Creator, to which I have already referred, as inherited from some other race of which we at present know nothing. My opinion is that there is very little, if any, hereditary relationship between the Melanochroi and either the Hindoo or the Xanthochroi, and that the connection between these races began after the evolution of the Melanochroi, and not before. We know that the Greeks had early relations with the Hindoos, and that the Latins have been very closely connected with at least a section of the Teutonic branch of the Xanthochroi. This would enable us to account for

resemblances at present attributed to heredity; but there are so many fundamental differences between the Latin and the Hindoo and the Latin and the Teuton, that I doubt whether we are justified in regarding these as belonging even to the same subspecies. Of course this will be denied by those who regard the so-called Aryan race as one; but as I have already said that I do not think they can prove this unity, an extra heresy or two will make little difference.

THE RISE OF THE COMMONS

The Witenagemote and Folkmoot of the Saxons in England were speedily stamped out by the Norman conquerors, but by the reign of Edward I. the boroughs had forced themselves forward so prominently that the King deemed it expedient to order them to send deputies to Parliament, not to assist in making laws, but to give formal assent to taxes levied on citizens. This was the first step in the evolution of the modern Parliament of Great Britain. How the power of the Commons has "broadened down from precedent to precedent," has been frequently told, but the underlying motive to which it owes its being has as yet been scarcely noticed. That motive is the necessity which the Anglo-Saxon feels for governing himself, and it is to this force that the noiseless revolutions of which Macaulay speaks may be traced. It is worthy of note here that John Ball, Wat Tyler, Jack Cade, and other agitators began their careers in Kent, the county in which the first Teutonic settlements were made, and therefore, it may be presumed, the part of England where the Anglo-Saxon spirit was most fully developed in early times.

HENRY THE EIGHTH

For some decades the English people were too fully occupied with the attempts to subdue Scotland

and France, and with the Wars of the Roses, to do much towards freeing themselves from Roman rule. The wars were waged principally for personal aggrandisement, but the wave of Roman militarism affected all classes, and may perhaps represent a revulsion against the reforming spirit, a sort of reversion. Nevertheless, the noiseless revolutions continued, and prepared the public mind for a further advance when the wars ceased after the battle of Bosworth Field. Thus, when Henry the Eighth raised the standard of revolt against the Pope, the people were with him. They were as a mass indifferent to the thunders of the Church, and therefore supported their King, if not demonstratively, then tacitly. It is, perhaps, a matter for congratulation that Henry's character is so well known. Had he been more nearly perfect as a man he might have been elevated into a fetish, as Washington and other reformers have been; and such developments of the anthropomorphism which we have inherited, perhaps, from the Latins or received from them by education, always have a demoralising tendency on the worshippers. Henry was as lustful and self-indulgent as a typical Greek, but he had the Anglo-Saxon determination to rule himself and his country. A powerful, determined, wilful character, to which justice, perhaps, has not yet been done, Henry offers a valuable subject for study, and the Anglo-Saxon, whatever his faults may have been, owes him an immense debt of gratitude because he did more than any other man in those ages to free him from Latin rule. Henry denied the Right Divine as derived from the Church, but he strenuously asserted it as a personal right. Probably, like Cromwell and other great men of the past, he persuaded himself that he was an agent of the Divine Will.

MARY AND ELIZABETH

Henry's two daughters are also interesting subjects for character analysis from the evolutionary standpoint. Mary was a true daughter of her Spanish mother, superstitious, weak-minded, forced to trust to the guidance of the priest ; but mingled with these characteristics of the Latin we see something of the imperiousness of her father. The dominant idea in her mind appears to have been the necessity for leading England back to the feet of the Pope, and thus to atone for her father's revolt against Holy Church. Her sister Elizabeth, on the other hand, represents, perhaps, the highest development of the Anglo-Saxon up to the end of the sixteenth century. The instinct of self-government was strong within her, and she asserted it in the most uncompromising manner. She was, perhaps, scarcely less cruel than her sister, because if Mary burned heretics who denied the supremacy of the Pope, Elizabeth also burned those who denied her supremacy. Her title to rule by Right Divine rested, as with her father, on the power of her own arm. She did not owe it to the Church or any other earthly power. Her love of personal rule was so powerful that she refrained from marriage lest it should be weakened. She was a special product of the age, admirably adapted to promote the growth of the spirit of her race, and her influence was felt for many generations after death. Whatever the final judgment as to her character may be, she will probably always remain Good Queen Bess to the Anglo-Saxon, because she did not go snivelling to the Pope in her troubles, but taught the Anglo-Saxons that they could govern themselves without the aid of a foreign potentate. In like manner, although much may be said in mitigation of the character that Mary has borne hitherto among Protestants, she will probably always be Bloody Queen Mary, because she attempted to force the

Anglo-Saxon back into the bondage from which he was struggling to free himself. Both these women lived in a barbarous age, in which the modern spirit of civilisation of a young and superior race was struggling into birth, and they must be judged accordingly, and not from the modern standpoint.

THE REFORMATION

What is called "the Reformation" was then merely an episode in the evolution of the Anglo-Saxon spirit, a revolt against the alien rule which had hitherto pressed him down. "In the Reformation," said Macaulay, "we should see, not merely a schism which changed the ecclesiastical constitution of England and the mutual relations of the European Powers, but a moral war which raged in every family, which set the father against the son, the son against the father, the mother against the daughter, and the daughter against the mother." But it did more than this. It set the men and women at war within themselves. It stirred the deepest and strongest feelings of their hearts. It caused even the most apathetic, the most conservative, to search into themselves, and take sides accordingly as the Latin or the Anglo-Saxon spirit was strongest within them. It was not a reformation, but a new development, and it marks an epoch in the evolution of our race when the spirit of that race first asserted itself in opposition to the spirit of the older and more matured race which had hitherto dominated it. It was a manifestation of racial growth, which did not stop with the rejection of the papal authority, but which has been going on ever since, and is as active to-day as it was then. And this movement will not cease until the Anglo-Saxon has freed himself from the rule of the Latin, and has established an ethical, a racial, a political, and an industrial system in accordance with his race spirit.

THE STUARTS

When the Stuarts came in they brought with them the old Latin spirit against which the Anglo-Saxons had been in revolt. Probably James I. could not have adopted a surer way of training his son Charles up for the scaffold than he did by infusing into the boy's mind his own exaggerated belief in the Divine Right of the King. This belief is a prominent feature in all the Stuarts, as it is in the Bourbons, and probably if the White Rose League could discover and bring back "the Rightful King of England" to-day, he would assert this right as obstinately as his ancestors did until he was kicked out again. Hereditary beliefs fostered by education are very persistent, and it is because of this that it is said that the Stuarts and the Bourbons "never forget and never learn." There are monarchs to-day who appear to be following in the footsteps of James I. and VI., and to be carefully preparing their sons for the rôle of Charles I. However, the Anglo-Saxons both of England and Scotland proved conclusively that they did not believe in the Divine Right any more than they did in the power of the Pope to grant it, and it must be apparent that even in Latin countries the ultimate authority of both Pope and King rests with the people. The *vox populi* is the *vox Dei*, for it depends on the people whether the Pope is believed to be infallible or not; therefore the Stuarts with their Latin beliefs are gone for ever, and it is folly to grieve about them. Nevertheless, there are good features to be found in the characters of the Stuarts, however overshadowed they may have been by the absurd pride of race or of family which obscured them, and when the history of the Anglo-Saxons comes to be written, no doubt full justice will be accorded them.

OLIVER CROMWELL

Probably there is no character in English history about whom more contrary opinions have been expressed than Oliver Cromwell. To some he is a murderer, a regicide, to others a saviour. Probably to the anthropologist or historian of the future he will be the most interesting of personal studies. His character presents a most remarkable mixture of the Latin and Anglo-Saxon tinged with a Jewish cast from his study of the Hebrew Scriptures. The influence of this book on the development of the Anglo-Saxon has yet to be estimated in scientific terms, but it is known to have been enormous. Hitherto we have read the Jewish Scriptures through Greek or Latin spectacles, instead of going to the Jew for explanations as to the science of his race, although it must be apparent to the most superficial observer that the Jew differs from the Greek or the Latin as widely as the Anglo-Saxon does. But the powerful, dominant Latin has stunted the Jew as he has hitherto stunted the Anglo-Saxon, and in freeing ourselves from this incubus we shall perhaps also free the Jew. But the translation of the Hebrew Scriptures into the English vernacular had a powerful influence on the ignorant and still childish Anglo-Saxon. It is from this event that the great diversity of beliefs in England may be traced. The Anglo-Saxon asserted his right of private judgment, and rejected priestly control, and Cromwell and others were so powerfully moved that they believed that they heard the Lord speaking to them as He had previously spoken to the Israelites. They "wrestled with the Lord," as Jacob had wrestled with the angel. They addressed themselves to Him as if He was an invisible man, just as the modern Anglo-Saxon child does. The idea was crude and childish, no doubt, but the Anglo-Saxon

was very childish two and a half centuries ago. The science of the Anglo-Saxon was only just beginning to appear, and the racial character, which this science has done so much to develop, was then in its infancy. It was during the excitement and turmoil of the Civil War that some of the Anglo-Saxon characteristics first made their appearance. Thus the Quakers of England were the founders of the non-military party, representatives of which are to be found not only in Anglo-Saxon countries, but also among the Germans, Scandinavians, Czechs, Poles, and Slavs. But the modern spirit of republicanism had not then been developed. The republicanism of the Anglo-Saxon was simply the republicanism of the Latin or the Greek. It beheaded the King, but only to place another personal ruler in his place. Politics had not then advanced beyond the Latin stage, and the idea of representative government was still in its infancy. Oliver Cromwell and his times, therefore, offer a wide field for research from the racial standpoint, and the result of such a study cannot fail to be interesting and to have important results.

LATER DEVELOPMENTS

Since the deposition of James II., the last of the Stuart Kings of England and Scotland, there has been no popular demonstration to advocate their return to power. On the contrary, the monarch has been gradually stripped of his power, until now he is but the shadow of his former self, and Great Britain under the form of a monarchy is said to be more republican than the majority of the republics in the world. And this is true in that, with the exception of Switzerland and the great British Colonies, the Commons of England have more power than those of any other country. It is true that the House of Lords may still veto a Bill, but even the House of Lords has not the power to stifle useful legislation

which the bosses of the great political parties of America can exercise when they choose, because the bosses of America operate through the people, while those of Great Britain operate independently of, and sometimes in opposition to, the people of the country. This subject, however, will have to be dealt with elsewhere. In closing this brief sketch of the monarchy of England it may be interesting to devote a few words to its character. We see each section of the community asserting and fighting for the right to participate in the government of the country independently of the other sections. The King rejects the right of the Church to control him, and asserts his supremacy. The barons and nobles struggle to curtail the power of the King, and assert their right to share in the government of the country. Each of these parties join with one or other of the parties to coerce the third: thus at one time the King and the Church co-operate to keep down the nobles, while at another the Church and the nobles struggle against the King or the King and the nobles against the power of the Church. Thus both King and nobles, actuated by the Anglo-Saxon sense of self-responsibility, struggle for the right and the power to govern themselves and assist in the government of the country; while at the same time the King and the nobles, actuated by the Latin spirit, strive to keep the people in subjection, while the Church, which is always Latin in spirit, fights for its own hand and is always opposed to the people. We shall see later on that as each section of the lower orders, the squires and citizens, the upper and lower middle classes, etc., urged on by the development of the Anglo-Saxon spirit, fought for and won the right to participate in the government of the country, it has under the influence of the Latin spirit strenuously, and in many cases brutally and savagely, opposed the extension of this privilege to the class below it.

CHAPTER XI

THE LATIN LAW AND THE ANGLO-SAXON

THE OLD HISTORY AND THE NEW

HISTORY, as it has hitherto been written from the Latin standpoint, is unsatisfactory, unreliable, little better than a mere chronological record of events, because the motives are invisible, hidden away in the squabbles of kings, priests, and nobles ; while the more important portion of the community, the masses—that is, the people whose history we desire to know something of—are neglected, ignored. But history from the evolutionary standpoint, as it will be written some day, is a very different thing. Even the crude, incomplete, and provisional sketch which I have given of it in this work enables us to see how the various agitations for reform arose, and we also see that the reformers fall into line, each of the later ones marking the advance in public opinion that has been made since the time of his predecessor. Thus we may trace the evolution of the Anglo-Saxon spirit of John Wickliff and John Ball in its successive stages through the so-called Reformation and the Civil War to the early Radicals, the Chartists, and down to the Socialists and Anarchists of our own time. History, in fact, resolves itself into a panorama in which each new view arises naturally from the view which preceded it, and blends into that which follows so that the record, instead of being blurred and broken, and in some places contradictory, becomes homogeneous, consistent, continuous, and readily

comprehensible. We realise that although the Anglo-Saxon has advanced continuously and consistently along very clearly defined lines, yet that this advance has been accompanied by numbers of side movements, reactions, reversions, pauses, and sometimes retrogressions. The currents, cross-currents, and under-currents are sometimes so involved that a considerable amount of research will be necessary before they can be satisfactorily traced out and distinguished the one from the other, or from the main movement. It must be apparent, therefore, that a vast amount of work has to be done before the history of the Anglo-Saxons can be finally written. It is the work not of any one man, but of the whole of the people, and perhaps the writing of this history may be the chief work of the twentieth century.

THE MAKERS OF HISTORY

In the past a man has been supposed to be well read in history if he could give the dates of the accessions and deaths of each of the kings and queens, and of the great battles. From the Latin point of view, these are of the greatest importance, but from the Anglo-Saxon point of view, they are very unimportant incidents as compared with the growth of the race spirit in the Anglo-Saxon people. It is of far greater importance to know something of the representative men in each age than of the King or general. Kings and generals are very much alike in all ages, and an analysis of their characteristics tells us nothing. But analyses of the mental and intellectual characteristics of John Wickliff, John Ball, Cranmer, George Fox, John Bunyan, Thomas Paine, Benjamin Franklin, Washington, Jefferson, Hamilton, Samuel Adams, Bamford, Frost, Williams and Jones, Holyoake, Bradlaugh, Ingersoll, and the other leaders in the revolt against the rule of the Latin, would be most valuable for

the purpose of tracing out the evolution of the Anglo-Saxon spirit. It is such men as these who may be considered as representing the greatest advance made in the evolution of this spirit in their day, and when we understand their characters we may readily discern how far their influence has gone towards the production of the public opinion of the next generation. We shall see also to how great an extent they were influenced by the older spirit of the Latin, and how far by the growing spirit of the Anglo-Saxon; for in each of these men (as I have already shown in the case of Wentworth) these two antagonistic spirits have been warring, and therefore we find that while a reformer advocates an advance in one direction, he strenuously opposes a similar advance in some other direction, and each reformer while he is anxious to take a step forwards, denounces as a heretic, an atheist, a disturber of the peace, any other man who desires to go one step farther.

PROGRESS CANNOT BE STOPPED

Thus we see that the agitator or reformer of one age becomes the conservative of the next. But impelled by the working of the spirit within it the race cannot stand still, it continues to forge ahead slowly and blindly, and each batch of reformers remains as a milestone to mark a spot past which the Anglo-Saxon has long since travelled and to which he can never return. When the Anglo-Saxon understands himself, and realises what it is that he and his fellows have been striving after for so many centuries, he will go straight to his goal, and woe to those who oppose him! But the Anglo-Saxon has learned to govern himself more successfully than any other branch of the Xanthochroi, and history, defective as it is, proves how very weak any, even the strongest, government is as against a race movement such as is going on

now. Moreover kings and nobles and all classes of the community have had a share in breaking up the rule of the Latin, and although the governing classes have always been actuated by the Latin spirit in dealing with the masses, and have hitherto sought to stamp out the onward movement by force, they will probably realise that the time for barbarous repression, such as they have trusted to hitherto, has passed away, and accept the inevitable. It must be recognised, I think, that hitherto the ruling classes in England and other Anglo-Saxon countries have been fighting not against the so-called heretic or atheist, but against the Creator. It is the law maker and not the law breaker who is the real criminal. His laws are *ultra vires* because they exceed the power conferred on him by the Creator and are opposed to the supreme law, the law of nature, as it has been revealed to us by our scientific discoverers, inventors and philosophers.

NO ONE TO BLAME FOR EXISTING EVILS

The peculiarity of the situation, however, is due to the fact that nobody is to blame. We certainly cannot blame our Creator who is alone responsible for the differentiation of the Anglo-Saxon from the Latin. This would be ridiculous, to put it mildly. We cannot blame the Latin or the Greek, because he has merely exercised the right which the men of every race are entitled to claim, namely, the right to regulate their government in accordance with the needs or aspirations of their race. We cannot blame Darwin or Laplace or Alfred Russel Wallace or Lyell or our other scientific discoverers who have formulated or assisted in formulating the theory of evolution. That would be no less absurd than blaming the Creator; of whose aims or designs we are able to conjecture only since the formulation of this theory with any degree of probability. Thus

we know by the aid of this theory whence man came, and we may readily conceive that the power which has gradually produced the Anglo-Saxon can no doubt produce a creature as superior to him physically, mentally and intellectually, as he is to the Australian savage or the anthropoid ape. But however we may be disposed to justify our law-givers of the past for torturing, burning and otherwise persecuting the so-called atheist, or heretic, or agitator, we cannot hold him blameless for legal injustice in the future. From the Latin point of view every man and woman who is not a Roman Catholic is a heretic and an atheist, but the Anglo-Saxon is no longer a Roman Catholic or a Latin, although there was a time when he was both. As Dean Milman says, "The crime of atheism was afterwards the common popular charge against the Christians; the charge to which in all ages, those are exposed who are superior to the vulgar notion of the Deity."¹ The Latin ideal was to force every man into a particular groove and keep him there, and no brutality, no violence, no vituperation, was spared to effect this. Under the influence of the Latin spirit every Anglo-Saxon who has revolted against the Latin system has been stigmatised as an atheist. Wickliff and Cranmer were no less atheists, according to the authorities of the Latin Church, than Paine or Tyndall. But the modern Anglo-Saxon laughs at this charge as childish, and as a rule recognises the right of each man or woman to formulate his or her idea of the Supreme Being to his own satisfaction. There are no atheists now. As Burton says, "Atheism is the natural condition of the savage and uninstructed mind, the night of spiritual existence, which disappears before the dawn of things unseen."² Therefore the man who calls his neighbour an atheist nowadays because he does

¹ "History of Christianity," Book II., ch. iv.

² "First Footsteps in South Africa,"

not accept, and perhaps may be superior to, "the vulgar notion of the Deity" simply shows his own ignorance and makes himself ridiculous.

INFLUENCE OF OUR LATIN LAWS

Thus the public opinion due to Latin influence has gradually passed away while the laws founded no less on Latin opinion still remain in force. How long this anomalous condition of our law is to continue it is impossible to say, and is outside the scope of this work, but that the influence of the Latin law has been wholly for evil on the Anglo-Saxon cannot be questioned, I think, by anyone who regards attentively the social and moral conditions in all Anglo-Saxon countries. Like the Roman religion the Roman law tends to create crime not to prevent it, but it afterwards steps in to punish the alleged sinner. In Italy itself we see powerful secret societies organised in opposition to the law, and these have always been more or less prevalent in all countries where the laws have been harsh and repressive. They probably represent reactions or revolts against unnatural conditions due to the law, and sometimes have the force of a religious sentiment. Speaking of the Thugs, Eugene Sue says: "Without doubt, such a religion could only flourish in a country given up, like India, to the most atrocious slavery, and to the most merciless iniquity of man to man. Such a creed—is it not the hate of exasperated humanity wound up to the highest pitch by oppression? May not the homicidal sect, whose origin is lost in the night of ages, have been perpetuated in these regions, as the only possible protest of slavery against despotism? May not an inscrutable Wisdom have made Phansegars, even as are made tigers and serpents?"¹ That the Phansegar or Thug was a

¹ "The Wandering Jew," ch. xxi

product of the civilisation, or shall I say barbarism, of his time as the Mafia or the anarchist of the Latin type is to-day cannot, I think, be doubted. But if once this principle is admitted it will carry us farther than many will feel inclined to go at present. "The political criminal is the victim of an attempt by a more or less despotic government to preserve its own stability. The word 'criminal' in this expression is usually a euphemism to express the suppression of a small minority by a majority. . . . The political criminal of one time or place may be the hero, martyr, saint, of another land or age. . . . The political criminal is, as Lombroso calls him, 'the true precursor of the progressive movement of humanity,' or as Benedikt calls him, 'the *homo nobilis* of whom the highest type is Christ.'"¹

NECESSITY FOR SELF-JUSTIFICATION

Numbers of those who have been called in their time political criminals have no doubt become so as a protest against oppressive laws, but where is the line to be drawn between the noble and the base? The law of the Latin was specially devised for the aggrandisement of one class and the suppression of the masses. The noble or patrician class was as much as possible exempted from taxation, and it was as a protest perhaps against unjust laws quite as much as from mercenary motives that the smuggler and the poacher became so numerous. That the smuggler follows the so-called protection to native industry laws is too patent to need argument. He is the creation of these laws and his *raison d'être* ceases whenever these laws are abolished. If we could search the mind of the burglar or the pick-pocket we should probably find that even these criminals justify their acts in their own consciences

¹ "The Criminal," Havelock Ellis, ch. i.

in a more or less satisfactory manner. This is a necessity in all deliberate criminals. The impulsive criminal who acts under a sudden wave of passion does not reason and is liable to remorse when the fit passes, but the burglar or the pickpocket is the product of the educational surroundings in which he has been trained, and views what the law calls crime from quite a different standpoint to that of his victims. He starts in life heavily handicapped. The current morality has no meaning for him. He has not had his finer or better qualities developed by the training he has received in youth, and he regards the laws as having been made for a class from which he is excluded. To him property means robbery, and as he cannot obtain what he deems his rights by other means he seeks to obtain them by grabbing what the unjust laws define as the property of another. He believes he has as great a moral if not legal right to rob as the lord or the land-owner. Education, such as it is at present, does nothing to improve the morals of this class, but instead of becoming a burglar or a pickpocket he becomes a forger, or perhaps develops into a company promoter, makes a fortune and is knighted and honoured ; while if he fails and becomes a fraudulent insolvent he is sent to gaol.

THE LAW MAKER THE REAL CRIMINAL

Professor Lombroso regards many of the lower-class criminals as neurotics, but it is a question worthy of consideration whether neurosis is a cause or an effect. Just as the unwholesome lives, the want and penury, the scarcity of nutritious food, the dirt and squalor of their homes are quite sufficient to account for the mental and moral inferiority of the poorest classes to the rich or the comparatively rich, so these surroundings may perhaps amply account for the greater prevalence of neurosis among the poor than among the wealthy. Until the influence

of the law in the creation and propagation of crime and criminals has been accurately defined no just estimate of the criminal can be arrived at, and it is impossible to exclude even the most sordid and meanest of criminals from the political class. In fact it appears that crime must be considered, as a general rule, as a protest against unjust or oppressive laws, and whenever these laws are repealed or ameliorated the crimes which were due to them have always and will always diminish or disappear. It would thus seem that it is the law maker and not the law breaker who is the real criminal, and his crime is generally due to his profound ignorance of the characteristics of the race for whom he makes the law. For it has to be recognised that laws which are necessary and congenial to the people of one race are by no means suited for people of another race. It must be apparent that children cannot be governed by the same laws as the adult even among Anglo-Saxons, but there is no reason why laws intended to restrain them within due bounds and to prevent mischief should be cruel or oppressive. The case is somewhat similar with regard to the Latins and other ancient races which are as children as compared with the Anglo-Saxon. But it must be apparent that the laws which are salutary and necessary to restrain the impulsive Latins are wholly repugnant to the Anglo-Saxon.

THE LATIN LAWS

The one sole idea which dominated the Latin law makers was the absolute necessity for keeping the lower orders in subjection, and the laws are designed specially to this end. When we consider the character of the Latin we are inclined to admit that the law maker was to some extent, at least, justified in the course he followed. In ordinary circumstances the gay, light-hearted, joyous Latin was easily controlled,

but he was very excitable and on the few occasions when he succeeded in breaking away from his masters, his cruelty, his blood-thirstiness were terrible. He raged like a savage beast. He was restrained neither by consideration for age nor sex. The young child, the old man, women and children all were tortured and massacred with a ferocity which the Anglo-Saxon fails to understand. But the law maker was no less ferocious than the law breaker, and while the latter acted under impulse, the former acted with premeditation and in cold blood. Any revolt against either the ecclesiastical or the civil code was suppressed by ferocious slaughter accompanied with torture. In the ecclesiastical cases the rebel was expected to submit himself entirely and without reserve to the Church, to recant his heresy wholly and without any condition, and even then in many cases his recantation only availed him for the next world, and he was barbarously tortured out of this. The civil law was little more merciful. Offences against the civil code were regarded by the Latin as less serious than those against the ecclesiastical code, nevertheless they were (and still are) suppressed or avenged with equal barbarity when they are regarded by the law-giving class as serious. The Latin laws must be judged entirely from the standpoint of the Latin character, and from this point I think they prove that the Latin had but little sense of self-responsibility or the power of self-government. The masses were incapable of self-control, and the upper or governing class could only see one way of controlling the lower, namely, by rigid coercion and brutal suppression. They were "more accustomed to govern others than to govern themselves."

COERCION THE BASIS OF BRITISH LAW

Hitherto the government of England and of all other Anglo-Saxon communities has been on the

Latin principle of coercion, and this has provoked a series of more or less serious revolts. Ireland has always been governed on this Latin principle, and Ireland always has been and still is in a state of chronic revolt. The American Colonies were driven to secede by coercion. Canada was almost forced to follow in 1835-6, when many of her bravest and best men were transported to "Botany Bay" as rebels. Australia was in a state of revolt more than once, and the history of the Ballarat riot has not yet been written; but both Canada and Australia were placated by the grant of the right of self-government which is still denied to Ireland. In England herself coercion has been the rule. "The people are never so malignant against the rich as the rich are against the poor; as the powerful are towards those of low estate."¹ "We have against us," said Mr. Attwood, "the whole of the aristocracy, nine-tenths of the gentry, the great body of the clergy, and all the pensioners, sinecurists, and blood-suckers, that feed on the vitals of the people"; but he never seemed to contemplate the greatest obstacle of all, the newly enfranchised middle classes.² This reminds us that Magna Charta, the bulwark of English liberty, applied originally only to the barons, and that each of the other classes into which the English are divided have only brought themselves under its ægis as they obtained political recognition. Every extension of its provisions has had to be fought for, and whenever the parties were not strong enough to succeed they were savagely slaughtered or prosecuted even down to recent times. But with every extension of political right the newly enfranchised class has bitterly opposed the further extension of these same rights to the class immediately below it. George Bamford

¹ "Sixty Years of an Agitator's Life." G. J. Holyoake, Vol. I. ch. xxix.

² "History of the Chartist Movement," R. G. Gamage.

in his "Passages in the Life of a Radical," and many other writers are loud in their denunciations of the middle class, which accepted the aid of the workers until the Reform Bill was passed, and then turned round and became the most bitter opponents of their late allies, in their attempt to gain a further extension of the franchise. If we read Bamford's story of "The Massacre of Peterloo," and compare it with the struggle for the right of public speech in Hyde Park in 1886, or "Bloody Sunday" in Trafalgar Square in 1887, we see that the Latin idea, that "the rabble," the "swinish multitude," "the many-headed beast," must be suppressed at all hazards, is still the dominant idea among the law makers of England.

RIGHT OF THE PEOPLE TO REPEAL THE LAWS

I do not think that the right of the people of any country to repeal or even to abolish every law on their statute-book, if they are so inclined, can be questioned. This question has been disposed of for ever in all Anglo-Saxon communities by the precedent furnished by the execution of Charles I. According to the Latin law, which is still the basis of the law of England, Charles Stuart reigned by hereditary right as well as by divine right. According to this law, the King was above all law and could do no wrong. He owed no allegiance to his subjects. It was they who owed allegiance to him. His execution was therefore obviously an illegal act, but because it was carried out with a show of legality, and has since been endorsed by a majority of the people, it has established a precedent for all times. To the Latin, the execution of the King was a murder, and the King was a martyr. To the Anglo-Saxon, it was a just and proper vindication of the right of the people to choose their own King, or to provide that form of government which might

be suitable to them. The Restoration did not restore the right of the King, and therefore, while Charles II., "came back to his own," according to his own and the Latin idea, the English showed what they thought of his claim by deposing his brother. It is absurd, therefore, to urge any argument against the right of the people to alter or repeal any and every law on the statute-book if they so choose. It is worthy of note in this connection that hundreds of kings and rulers have been slaughtered by conspirators and others without any precedent having been established, but that the mere form of trial, supported as it was by the voice of the people, served to constitute the death of Charles I. and the expulsion of James II. precedents, and if the King himself can be legally killed or cast out, there can be no question as to the right of the people to deal with the nobles or other lesser kings, or their laws, in any way they please.

ANARCHISTS AND SOCIALISTS

The total repeal of all existing laws does not necessarily mean anarchy. The anarchists are divided into two classes: the violent anarchist, who is a man with a large proportion of Latin blood in his veins, and hence excitable and disposed to violence; and the Teutonic anarchist, who seeks to abolish law by legal means. But the Anglo-Saxon is the most highly gregarious of all animals; he builds the biggest cities in the world, and lives in huge clubs, hotels, tenement houses and flats. It must, I think, be apparent therefore that some sort of rules, by-laws, regulations, acts, ordinances or laws of some kind are necessary, if only to regulate traffic in the streets and to enforce the necessary sanitation. If, however, the anarchist says that what he desires is to abolish the Latin law and substitute laws in accordance with the Anglo-Saxon spirit, that is

another matter, and he is no anarchist. It is worthy of note that the violent anarchist, nihilist, socialist or other reformer by force is usually found in Latin or semi-Latin countries, while the constitutional anarchist, that is the man who would abolish all laws by legal means, is like the mild socialist, an Anglo-Saxon or a Teuton. The anarchist of this class seems to be a mere dreamer of dreams. Like the secularist he rushes to extremes, and in this shows that the Latin spirit is still strong within him. The secularist sees that many gigantic evils exist. He realises that the current religions appear to be powerless to abate them, and he impulsively concludes that all religion is evil. The anarchist traces all evil to the law, and the teetotaler to drink, as the Church fathers did to sexual intercourse. But experience proves that an evil caused by extreme indulgence cannot be cured by extreme abstinence or *vice versa*. In fact what appears to be required is some method of eliminating extremes and of finding the happy mean. The socialists appear to have taken up the progressive movement where their immediate predecessors the Chartists left off, but they are divided into sects more or less antagonistic, and their principles have not yet been clearly defined. Hitherto the more pronounced socialists have thought it advisable to establish so-called socialistic settlements in the bush, or away from the majority, and in many cases these settlements have broken up when the leader died or disappeared. I think it must be apparent that this is not the way to "regenerate society." The movement which will provide the Anglo-Saxon with that social system which will satisfy him must start in the big cities, as all other great racial developments have done.

CHAPTER XII

CONTRASTS OF LATIN AND TEUTONIC CHARACTER

INFLUENCE OF SCIENCE ON CIVILISATION

IN the previous chapters I have very briefly referred to the Reformation, the Civil War, the Restoration, and the rise of the old Radicals, the Chartists, Socialists, and other parties which mark epochs in the evolution of the Anglo-Saxon spirit, as worthy of special study from the racial standpoint; although, of course, the intermediate periods, when the political atmosphere was clear and the people were too much absorbed either in war or in commerce to agitate, are not less worthy of the attention of the historian of the future. The evolution of the race spirit has, I think, been fairly continuous, although certain stages are marked by greater apparent energy than others. But in the comparatively peaceful times which alternate with the great movements the new ideas were spreading, and public opinion kept pace with them. And any advance in public opinion has been more or less due to a previous expansion of our scientific knowledge. It seems to be almost impossible to overestimate the influence of scientific discovery on public opinion. Every invention, mechanical, philosophical or physical, has exerted a more or less powerful influence on the Anglo-Saxon mind. I remember hearing my father say on more than one occasion, that there had been a greater

change in public opinion, in religious and secular thought, during his life, than in the previous centuries since the Reformation, and he attributed this change to the introduction of steam as a motive power. He died in 1856, and the change in popular opinion since then has probably been greater than in the first half of the nineteenth century. George Borrow in "Romany Rye," in speaking of the opening of the first railways in England, says that "it took Peel as long to travel from Rome to London as it had Trajan, but all this is altered now." We also know that some eighty years ago the English housewife lighted her fire by means of flint and steel, as the ancient Greek or Roman housewife did. The influence of such gigantic discoveries as steam, or electricity may be more easily traced perhaps than that of the invention of the lucifer match, the sewing machine, or the bicycle; but that these discoveries have had an influence on the mind of the Anglo-Saxon as well as the discoveries of Galileo, Newton, Locke, Laplace, Lyell, Darwin, Mill and our other great physical and philosophical discoverers, cannot be doubted. It is to the tracing out of the effects of these and other developments of our science on the Anglo-Saxon mind, that the historian of the future must devote himself if he desires to discover the motives which underlie the noiseless revolutions which have been going on in every church, in every home or workshop, alike in times of peace as in times of strife or turmoil. Probably it will be proved that these last are largely due to the change in popular opinion during times of rest. They mark epochs in the education and development of the race, and the revolutions are due to the attempts of those who have constituted themselves the governing party to prevent the expansion of the science of the race, because they dread that the education of the people will be the herald of their dismissal from the offices they have usurped.

FRENCH CONTRIBUTIONS TO OUR SCIENCE

In the latter half of the eighteenth century a remarkable development of the science of our race took place in France. It is worthy of note that although the French are perhaps more Latin than the English, yet they show their relation to the Teutonic branch of the Xanthrochroi, by taking an active part in the development of the science of the race. Many of our great sciences have received their first impulse from French thinkers, but the French lack that profound capacity for accurate research which distinguishes the Teutonic branch of the race. The German is proverbially slow, and as he represents the main stem of our race it may be recognised that this characteristic is a racial one. Perhaps it is because the Latin is so quick and lively as compared with the German that many of the characteristics of the Xanthochroi have made their first appearance, not in the German himself but in France and other countries, where the population consists of crosses between the German and the Latin. The first reform movement began in England when the Anglo-Saxon was more Latin than Teuton. The first great development of the Teutonic spirit, which heralded the later period in the expansion of our science, began in France; but the French discoverer rarely carried his scientific discovery to its logical conclusion and formulated it to the satisfaction of the German philosophers. He has advanced quickly and brilliantly a certain distance and then left some other person to complete his work. It will be remembered that in the first half of the nineteenth century the French were said to be the most inventive nation on earth. At that time it was a common observation in England, "The French invent, we improve on their inventions and manufacture the article." And this was as true in philosophical and physical discovery as

it was in mechanics. The French inaugurated but did not complete. France ceased to be the inventor of the world only when the United States adopted the liberal policy which attracted inventors from all other countries, France included, to America.

POLITICAL ECONOMY A NEW SCIENCE

At the time mentioned there arose quite a galaxy of scientific stars in France. In every branch of science new developments occurred. Buffon, Cuvier, St. Hilaire, Laplace, Lavoisier, De Quesnay, Gournay, Turgot, Rousseau, Voltaire, to name only a few of the great men of that day, powerfully influenced public opinion, not merely in France, but throughout the world. It was from Turgot, De Quesnay, and the band of brilliant geniuses who called themselves Physiocrats, that Adam Smith derived that knowledge which enabled him to write "The Wealth of Nations," and thus lay the foundations of the science of political economy, a science which is perhaps more directly opposed to the Latin spirit than the majority of our sciences. The Latin had no idea of political economy. His sole idea was to tax the masses for the support of his centralised system, and in carrying out this idea he showed the greatest subtlety and consistency possible in his race. Not only were the products of foreigners taxed heavily on being admitted into the country, but every city was hedged round by custom-house collectors. Octroi duties are still the rule in Europe, and have only recently been abolished, at great cost to the citizens, in England. It is only in the British Colonies that such duties have never been collected, and that the countryman has been always at liberty to take his produce into the town or city nearest at hand without paying admission duty. It is the custom of the advocates of what is called "protection to native industries," to speak of free trade as an

ancient fallacy. As a matter of fact that is true of what is called "protection." The Chinese took the most logical and effective means for keeping out the hated foreigner when he built his high wall, but the principle was ancient even in those far off days. It is because this science of political economy is so totally opposed to the Latin spirit that it has been fought against so pertinaciously by the Anglo-Saxon. He has been forced on by the growing spirit of his race against his own inclination, and in no other branch of his science is this more apparent than in political economy. Probably the inventor of the term "protection to native industry" did more to popularise the older Latin system than all the pseudo-scientific writers who have advocated it. That the influence of the Latin system is wholly bad, however, on the Anglo-Saxon cannot be doubted by the careful student, and it is astonishing that, in face of the evidence which the law-courts of every Anglo-Saxon country afford, in the prosecutions for smuggling, forgery, falsifications of invoices and other crimes, all of which are created by this system, such a system can be tolerated by Anglo-Saxons anywhere. But this toleration of the Latin system is due to the ignorance of the Anglo-Saxon of the science of his race. He is not educated but simply crammed with Greek and Latin nonsense, and thus the Latin dominance has been, and still is, perpetuated.

POLITICAL ECONOMY IN THE UNITED STATES

The first country affected by the new science was the United States of America. The American Colonies, forced into rebellion by the coercive policy of the British Government, declared their independence in 1776, the year in which Adam Smith published his great work "The Wealth of Nations," and free trade was adopted as the basis of the union

between the various States. I think no more impressive example can be found of the evolution of the race spirit in the Anglo-Saxon than is shown by the policy of the founders of the American Republic; and it was because they were so far advanced in their acceptance of the new science of their race, that the institutions they founded were the theme of admiration of all advanced thinkers until they deteriorated as a consequence of the revival of the Latin spirit in America in later years. Washington, Samuel Adams, Franklin, Jefferson, Hamilton and the other founders of the Republic were advanced thinkers. The United States has not yet produced a man capable of continuing the work these men began so well; hence, instead of being the best governed country in the world at the present day, as it was once, it ranks among the badly governed countries. In England the new science did not attract so much notice as the humanitarianism of Rousseau and his disciples.

ORIGIN OF HUMANITARIANISM

The humanitarian spirit first made its appearance, perhaps, in the Quakers of England and the other sects in Bohemia and Germany which revolted against the militarism of the Latin in a similar manner, and this suggests that the character of a young race is largely influenced by what is more or less repugnant to it in the older race which holds it in bondage. In the first instance this revolt is more violent than it is in its final form, although, perhaps, no nearer approach is made to the Latin opinion. Thus, in religion, the first revolt tends more or less to the severest Calvinism, but later softens to Lutheranism, although it does not draw nearer to the original Latin religion from which these movements mark a racial revolt. We see in those countries which are on the borderland between the Latin and the Teuton,

in Bohemia, Southern Germany, France, Scotland, Ireland, etc., that the religion of Calvin predominates, while in Northern Germany and Scandinavia Luther is followed. England is fairly divided between the two forms, but Lutheranism or the milder form of Christianity is gradually taking the place of Calvinism. In the revolt of the Quakers against Latin militarism we see a somewhat similar tendency to take an extreme view in the first instance gradually becoming modified, but still not returning to Latinism. The Quakers, although they soon came to be respected for their consistency, were laughed at for their peculiarities, and therefore exercised but little influence on the masses. Their doctrines were sectarian and were naturally opposed by other sectaries. But when Rousseau wrote humanitarianism he appealed to all sects, and the result was seen very shortly in the efforts of Wilberforce, Clarkson, and others, to free the slaves, and in Howard to ameliorate prison discipline. Now we have societies for protecting everything and everybody, and it is popularly said that even the Anglo-Saxon boy is less cruel now than he was a generation or so ago, so that humanitarianism tends to become hereditary as materialism and other characteristics of our race do.

THE FRENCH REVOLUTION

While the French thinkers thus influenced America, the adoption of republicanism in its most modern form at the time reacted upon and influenced France. Franklin, Paine, and others, who had taken the American side, were heroes in France, probably in consequence of "the hereditary hatred" of the French for the English. Lafayette, and other Frenchmen, took an active part in assisting the Americans to secure freedom from English rule, not out of love to America but from hatred to England. The secession of the American Colonies, therefore,

exercised a powerful influence on the French, and was believed to be the forerunner of the decadence of their hereditary foe. The French Revolution, therefore, was due to the development of the Teutonic spirit in France. It represents a mighty effort of the growing Teuton to liberate himself from Latin rule, but the Latin was too strong to be ousted at that time, and the excesses were caused by a blind awakening of the Latin spirit in the nation. The Latins took the lead, and, as is customary with their race, indulged in the most barbarous cruelties and excesses. Then arose Napoleon Buonaparte, one of the greatest men of the Latin race, the true successor of the Cæsars, and under his lead France was swept back under the Latin rule, and has since done little to relieve herself from it. The whole career of this great man proves that he was Latin to the core. His Code Napoléon was the centralisation of feudalism under another and more modern form. His one desire was in accordance with that of any of the earlier great Latin leaders, namely, to grasp the whole of the reins of government in his own right hand, and to keep the people down in subjection to his rule. When the history of Napoleon is written, it will be seen, I think, that he and his work represent the last great effort of the Latin to establish his racial empire. But Napoleon lacked the discretion of the Teuton. Like a true Latin leader of all times he had a greater power for governing others than for governing himself, and he undertook more arduous work than he could perform. It was the Anglo-Saxon and not the Teuton who finally conquered him, but the Slav prepared the way. And yet there were Anglo-Saxons who hailed him as the great deliverer with quite as much enthusiasm as the Latinised French did. The subject is too great a one to be treated in full here, and I have not the requisite knowledge to deal with it exhaustively, but a true estimate of the character

of Napoleon must be arrived at before the later history of the Anglo-Saxon can be written in full. Napoleon did much to crush out the Teuton, not only in France but all over Europe, and even in England, by his revival of the Latin military spirit. He is still a power in France, but the Napoleon idea will weaken as the Teuton increases in the country. And France is becoming rapidly Teutonised. The population is almost stationary through the small birth-rate, but as the French, that is the mixed race with more of the Latin than the Teuton in them, die out, their places are taken by pure Teutons. We have only to compare a modern directory of Paris, or any other city of France, with one of, say, twenty years ago, to realise how rapidly the Teuton is increasing in France. If, as I suspect, the Latin race has run its course and is now sinking into the condition of the Chinese, there will be no other great leader of that race, either in France or elsewhere, and although the Latin spirit may be sufficiently strong to cause another revolt against the rise of the Teuton, it will be weak as compared with that which is known as the French Revolution. The Teuton, like the Anglo-Saxon, will free himself from Latin rule sooner or later.

THE CLASSES AS BRUTAL AS THE MASSES

The French Revolution represents therefore not a Teutonic development but a Latin reaction against such a development. There seems to be no reason now to fear the actual Latin, but the Latin spirit is still sufficiently strong in the mixed breed of France to be a danger to the country in times of popular excitement, and then perhaps the scenes of the Terror may be re-enacted, though on a smaller scale. The excesses of the French at that time no doubt retarded progress. They frightened and disgusted

the masses as well as the more orderly of the inhabitants of other countries, and the ruling classes even in England affected to believe that the English mobs would be guilty of like excesses if they were permitted to gain the upper hand. Hence the old Radicals, the Chartists and others were brutally suppressed ; for the ruling classes being actuated by the Latin spirit in their determination to suppress the masses, are quite as brutal as the mob. If we read the stories told of the tortures to which reformers have in all ages been subjected by the governing classes of France, we feel less astonished at the mad rage of the people against the aristocracy which showed itself when they once broke loose from control. The history of England tells us very much the same story, but here as a rule it has been the governing class which has shown the greatest brutality and cruelty, while the masses have shown a far greater power of self-control than either the French peasantry or the English aristocracy. For some years past, however, the Anglo-Saxon everywhere has been accustomed to govern himself, and therefore in the future it may be anticipated that he will submit all great questions to the arbitrament of the ballot-box. Certainly the masses will do so, and therefore if at any future time there is in any Anglo-Saxon country a civil war it will be caused by the Latin desire of the aristocracy to maintain their rule. But, as I have said, the aristocracy have been Teutonised almost, if not quite, as much as the masses, and they will probably assist rather than attempt to check the advance of civilisation. There is therefore but little prospect of any serious disturbance in Anglo-Saxon countries. The Latin spirit has been more completely brought under control in these countries than even among the purer Teutons of Europe, who are still largely Latin by education and are dominated rather by the militarism than by the philosophy of the Latins and Greeks.

NO REIGN OF TERROR IN ANGLO-SAXON
COMMUNITIES

I am justified, therefore, in hoping that there will never be a Reign of Terror in any Anglo-Saxon country. If we regard them separately we are forced to the conclusion that there is less danger of this in Australia and New Zealand than elsewhere. In these countries, religion, the source of many of the great wars of all times, has been completely separated from the State and has no political influence. English visitors to Australia see very little difference between Australian and English institutions, but popular opinion is further advanced in Australia than either in England or America. The great change from the Latin to the Anglo-Saxon system will be made there, when the time comes, peaceably, and will necessitate no more than a change or two of the ministry of the day. In the United States the Anglo-Saxon has much to do to free himself from Latin rule. But this country deserves a chapter to itself, and therefore I will only say here that although the struggle will probably be more severe than in Australia or New Zealand there will be no excuse for a fight, because war is never decisive. It merely postpones the settlement of a question for a time, but does not decide or answer it. Canada also requires a separate chapter, but moderation and a due regard to the rights of others will go far towards averting an outbreak of Latinism here as in England. In this country the people have for so long a time contemplated church disestablishment and the ending or mending of the House of Lords, that these reforms may be said to be already familiar and would be carried out sooner or later in any circumstances. The danger from the connection of the State with religion does not arise so much from the character of the Church itself as from its influence in maintaining

the Latin spirit. I think from what I have already said that it must be apparent that the danger in England or Scotland does not arise from the actual Latin. The Anglo-Saxon, like the other branches of the Teutons, has always been physically more than a match for him.

SELF-EXAMINATION A NECESSITY

The danger is therefore due to the Latin within us. It is impossible to predicate from the physique or colouring of any individual Englishman, Scot or Irishman whether he is more Teuton or Latin. I shall deal with Ireland later, and the Scot has always proved himself able to take care of himself; so that as he has followed or accompanied the English more or less closely in all recent developments, I may leave him to write his own history. But, as I have said, the personal physical characteristics of any inhabitant of the British Isles affords no clue by which another person may decide whether the Teuton or Latin predominates in his or her character. There is but one way in which this question can be answered, and that is by the person him or herself closely examining his or her own character and deciding from this introspection as to the race with which he or she is most in sympathy. It is highly important that this self-examination should be uninfluenced by outside force, that each person should be left entirely free to judge his or her own character for him or herself. It is because it appears impossible for the Government of this country, under present conditions, to leave the people perfectly free to make this introspection that I regard the Church establishment as a danger. In the Anglo-Saxon the struggle for supremacy between the spirit of the Teuton and the spirit of the Latin is passing, and has almost passed from the national to the individual stage, and in this fight the individual can gain but little assistance from outside. He or she

must depend on him or herself and must decide according to his or her own predilections and feelings. There are, no doubt, numbers of Anglo-Saxons all over the world who will accept this responsibility more or less willingly and will decide at once, while others will hesitate, and some may postpone the inquiry, and thus shift the responsibility on to their children. But what appears to be specially necessary is time for a calm and independent study of the questions raised by this study of our race. There should be no childish impatience on the part of any section of Anglo-Saxons. Our history affords us many instances of the evil of forcing on reforms before the masses are prepared for them. I have mentioned the comparative failure of the Civil War in England from this cause, and I shall adduce other examples in the following chapters which emphasize this. No doubt some of the more glaring evils may be dealt with provisionally, but nothing should be forced until the masses are sufficiently educated by careful introspection to know what is in accordance with the spirit of their race and what is not. As I have already said, it is public opinion which decides the form of government, the social, political, ethical and economical conditions, and as the Anglo-Saxon spirit grows and strengthens it will create a public opinion which will make any desired reform easy. What is necessary is that we should know ourselves, and it is with the hope that the discussion which is sure to follow the publication of this study of the Anglo-Saxon will increase our knowledge of ourselves that I have written this work. It is not because I myself believe that what I have said is true that all the opinions I have advanced should necessarily be accepted by others. As I have said, each person must decide for him or herself as to what is true, and it is only when a large number of individuals agree on the principal points under discussion that a change will take place in public opinion, and what may be called the racial ideal

evolved. But just as we can do little to assist our friends in this introspection, so the Anglo-Saxons of one country can do very little to assist those of any other country except by example. But if the people of Great Britain cannot help those of Australia or America, or *vice versa*, to any good purpose it must be still more apparent that they cannot assist the Teutons of France, Germany, Sweden, or Norway, or any other country inhabited by people of the Xanthochrœic race in their revolt against Melanochrœic rule. Each section of our race must work out its own salvation for itself, as each individual must sooner or later choose between the dead past and the living future. And my object is to pave the way to a discussion which will in the end disclose the truth. I may be mistaken in some of the details. I may have overlooked evidence, or I may be ignorant of particulars bearing upon the case. If so some one will no doubt point out these errors of omission or commission and elicit the truth. That is all I wish for. Like many others I see no hope in the beliefs of the present. The existence of evil proves that our laws, our customs, our religions are not based on truths but on falsehoods, and in order to discover the truth if possible it is necessary to, as the Australians say, "get down to the bed rock" of our beliefs, and in discovering the differences which distinguish race from race, I fancy I have at last found the bed rock on which we may build in the future without fear of results.

CHAPTER XIII

SOME CLASSES OF SOCIETY

SOME CHARACTERISTICS OF THE TEUTON

I HAVE thus far refrained from describing the characteristics of the Teuton or the Anglo-Saxon because, firstly, the race to which he belongs is still in its youthful stage, and his character is not yet fully developed, and secondly, because he appears to me to be already so far superior to the Latin or Greek that, belonging as I do to this race, a particular analysis of the racial characteristics by myself might appear to savour somewhat of egotism. As this book is specially written for Anglo-Saxons, and will have no interest for Latins, Greeks, Arabs or the people of any of the older races, I preferred to leave each one of my readers to analyse his or her own character and to decide which of his or her characteristics he or she owes to the Latin, and which to the Teuton or Anglo-Saxon. There are, however, some obvious characteristics of the Teuton or Anglo-Saxon which differentiate him from the Greek or Latin, and it seems necessary to refer to the more prominent of these. The Teuton is far more truthful than the Greek or Latin, and this has been recently recognised by the Governments of Anglo-Saxon countries so far as to permit of his making affirmations in courts of law and other places instead of taking an oath. Perhaps when his character has fully developed, and the natural truthfulness, which distinguishes him from the majority of the older

racés, is encouraged and developed, instead of being repressed by his education, as it is at present, it will be found possible to trust to his bare word.

TEUTONIC ADAPTABILITY

The Teuton is said to be dull, heavy, sluggish, boorish ; but we have to realise that his character has been hitherto written by his enemies and not by himself. In some respects he compares unfavourably with the Latins—in vivacity and imagination, for instance—but as he is more truthful, so he is more conscientious, more painstaking, more observant, more logical. In fact the Latin is, as compared with the Teuton, a wayward boy, very charming and lovable when he is in a good humour, but prone to mischief, and subject to fits of passion, during which he is reckless, terrible and cruel. The Teuton is only subject to such fits when he is completely under Latin influence. As he emancipates himself from Latin rule, he shows himself capable of self-control in a higher degree than any of the older races. I have already said that in his early life he showed a strong love of freedom and liberty, which he lost under the rule of the Latin, but which reappeared in the form of a strong desire to govern himself, to free himself from coercion ; and this seems to suggest that the character of a young race is largely influenced by the discipline to which the race is subjected when it falls under the control of a more matured race. The new race seems to assimilate what is congenial to it in the older race, and to be repelled by what is repugnant to it, so that the racial characteristics are strengthened, or in some cases perhaps even created, by the discipline through which it passes in its youth. The race in fact appears to be born, like a baby, with a mind which may be compared to a clean sheet of paper, but with certain characteristics inherited from its parent races, which may be strengthened or

altered by its education. The Teutons, for instance, are easily impressed and very adaptable. It is this quality which makes them such valuable colonists. An adult native of Germany, England, Sweden, Norway, or other Teutonic country, who emigrates, remains a loyal subject of his native country to the day of his death; but his children, born in the new land, are not Germans, or English, or Scandinavians, but Americans, Canadians, or Australians, as the case may be. I have known hundreds of cases in Australia where the German parents speak German to their children and these persist in answering in English. If the children are reproached with refusing to speak the language of their parents, they invariably reply to the effect that they are not Germans but Australians, and that they "don't like" or perhaps even "hate" German. In America it is well known that Germans, English, and Scandinavians, become Americans in the first generation, while the Irish and the Scots require two or three generations before they are absorbed into the general population. In Canada the French remain more French than the French themselves, although they have been scarcely at all renewed from France. Sir Charles Dilke says that the English in Ireland are more Irish than the Irish,¹ and this is strictly in accordance with what is observed of the race elsewhere. The Germans born in France have a greater hatred to Germany than the French themselves. Witness Sarah Bernhardt's refusal to play in Germany.

ON LOYALTY

When an Englishman talks of Australians as being loyal to England, he merely shows his ignorance of the race to which he belongs. The Australian is no more loyal to England than the American was or the Irishman is. He is determined to govern

¹ "Greater Britain."

himself, and would declare his independence to-morrow if England interfered with his right of self-government. The Australian is not less patriotic than the Englishman, but he is loyal to his own country and to his race; not to England except in those cases in which he believes England to represent the race. In like manner the child of German or English parents born in Canada, in the United States, in South Africa, in Ireland, or in France, is loyal to the country of his birth, and not to that from which his parents come. But this is not all. Children born in one of the old countries—Germany, Scandinavia or England—and taken to the new one when young soon forget their native land, and belong more to the land of their adoption than to the land of their birth. It is because this fact is not generally known, that so much nonsensical gush about the loyalty of the Colonies appears sometimes in the English press. The stay-at-home Englishman fails to see beyond the fog of his little island, and is ignorant of all outside.

ADAPTABILITY A SIGN OF YOUTH IN A RACE

By the few writers who have noticed this quality of the Teuton and Anglo-Saxon it is said to be peculiar to the race, but I have very strong doubts of this. It seems to me that it is more probably a characteristic of all races in their youthful stage. Thus when Æneas led a colonising expedition from Greece the children of the colonists were loyal natives of the colony he founded. When Abraham and Lot left "Ur of the Chaldees to go into the land of Canaan,"¹ perhaps the earliest colonising expedition of the Arabs and Jews, this race was in its impressionable age, and the young children born in Canaan were probably as loyal Canaanites as the

¹ Genesis xi. 31.

young English or Germans born in the United States or in Australia are Americans or Australians. The point is of more interest to anthropologists than to the general public, but its interest is increased by the fact that in both the older races, that is in the Melanochroic and in the Semitic race, the colonists became the leading branch of the race. The Jews are far superior to their stay-at-home brothers, the Arabs, and perhaps they owe their superiority to the severe training they underwent during their captivity in Egypt. The Latin branch of the Melanochroi founded the race Empire, and absorbed the mother country, Greece. Whether the Anglo-Saxon branch of the Xanthrochroi will do likewise remains to be seen, but there are indications that when they free themselves more completely than they have hitherto done from Latin rule and found a social, ethical, political, and industrial system in conformity with the spirit of the race, they will, as the Latins did, conquer a far larger empire by peaceful means than they could possibly conquer by the sword.

IMPORTANCE OF A SCIENTIFIC EDUCATION

As a matter of fact it matters little to the race as a whole which particular branch or which nation is the leader. Probably that branch or nation which educates its children in the best manner will be the leader. In the matter of education the Greeks and Latins compare very unfavourably with the Jews and Arabs, the Hindoos, the Chinese, and perhaps also with other ancient races. It is very rare to find a Jew, an Arab, a Hindoo, or a Chinaman, who cannot read and write, while the great majority of the Greeks and Latins were unable to do either. It is only within a comparatively recent time that the Teuton and the Anglo-Saxon have so far emancipated themselves from Latin rule as to send "the schoolmaster

abroad." At the present time less attention is paid to the teaching of science in England than in any other Anglo-Saxon country or even in Germany or France, and it is because of this and not in consequence of hostile tariffs that the Englishman is being beaten in the world's markets—that is, if he is being beaten. In France more attention is paid to technical, that is scientific, education than in England, and the French artisan shows more artistic skill than the Englishman. The reason appears to me to be that the Englishman despises the science of his own race and teaches his children the two-thousand-years-old science of a moribund race to a greater extent than the man of any other of the more civilised countries; but none of these countries have altogether emancipated themselves from this craze for the classical and the past. When the Anglo-Saxon begins to understand that it is his science and not that of the Greeks which gives him the power in the world which he now wields, and that his influence will increase with his scientific knowledge, he will probably make modern science the chief item in his school curriculum and will subordinate the study of the literature and science of the older races to it. England has not advanced so far in this direction as the other Anglo-Saxon communities or even as Germany or France, because she has not freed herself from the Latin repugnance to education for the masses as these countries have. We still hear English men and women opposing the extension of education to the lower orders, and from the old Latin fear that they may have more difficulty in finding servitors when the people are educated than they have now. The English people have not yet realised that an Anglo-Saxon is only superior to a Latin, a Chinese, or a Negro, by reason of his greater capacity for receiving a higher education and thus becoming capable of a higher refinement and enjoyment. When a uniform and efficient system of education is established in all Anglo-Saxon countries,

the Anglo-Saxon will understand himself and his race and the various branches will draw together. When this system is extended to the Teutonic branches of the race, these will also draw closer to each other because the differences which now keep them apart will gradually be eliminated. Perhaps a time may come when even the Frenchman will forget his hatred of the German and the Englishman, when the Irishman having had his causes of grievance removed will be as cordial in his friendship for England as the Australian or the Canadian is now. And the first step towards this happy consummation is the necessity for the Anglo-Saxon to know himself.

THINKERS AND NON-THINKERS

A competent knowledge of ourselves can only be acquired by careful observation not only of ourselves but also, for purposes of comparison, of others. It is to induce the Anglo-Saxon to make this observation that I have written this work ; and crude, tentative, inconclusive as it may be, I believe that it will lay the foundation of this self-study on a firm and sure basis. Now, if we regard humanity as a whole, we find in every country, irrespective of race, that the people may be divided into two great classes—the law-abiding and the turbulent. There is no clear line of division between these two classes. We find representatives of both in every social class into which the community may be divided. If we examine these people a little closer we see that the large section of law-abiding, peaceable citizens do not think much, but that it is the turbulent, the ambitious or the discontented who are the original thinkers. The non-thinkers are the great conservative force in the nation. They receive their religion, their customs, their habits and their thoughts from their early teachers, generally their mothers, who as a rule belong to this class,

and they retain the beliefs and opinions diligently instilled into their minds in childhood during life. Generally, the efforts of the mothers or other teachers to mould the children into the conventional form has the effect of suppressing any inclination for thinking for themselves. But the mothers do not always succeed in their unconscious efforts to cramp the minds of their children. There is always a black sheep in every family, and it is to the black sheep that we owe our science, our progress. As I have said in Chapter VII., the growth of the spirit of the race in young children is sometimes too strong to be repressed even by the most careful of mothers. This, I think, must have been the case in all the older races during the time when the racial characteristics were being evolved, but probably when the race has reached its highest point of development and ceases to produce inventors or discoveries, this characteristic now observable in Anglo-Saxon children ceases, and any revolts against the social or political system established by the race is due to the infusion of blood from some other race. If this is so we can understand why the Chinese, the Australians, and other ancient races have remained stationary for so long a time. We can also understand that the Latin, having only recently arrived at the stationary period of his race, was moved by the earlier developments of the science of the Teuton and were carried forward some distance beyond the points which their own science would have enabled them to reach. Thus Italians and others of this race assisted in the development of our science in its earlier stages. The Spaniards and Portuguese, for instance, took advantage of the Teutonic discovery of the magnet to explore a considerable section of the world hitherto unknown. The Jews also being still in their active stage racially have been moved by our science and have assisted in its development. I need only refer to Marx

and Lombroso as instances and leave this part of the subject to some one more competent to deal with it.

THE RESPECTABLE CLASSES

In the older races which have been isolated, the Australians, Chinese, etc., the whole mass of the people appear now to belong to the non-thinking class, that is, they do not advance beyond the great thinkers of their race who lived when the race was in process of development. I mention the Australians because it must be apparent that low as we rank them in the scale of civilisation they must have advanced very far beyond the original man before they invented so philosophical a weapon or tool as the boomerang. Among the Arabs, Hindoos, Latins and other races, we find the non-thinking class very numerous. As a rule they are very patient, industrious, law-abiding and intensely religious. They form the backbone of the community and pay the bulk of the taxes, for in all races and in all times it is this class of good people who are the chief victims of the unscrupulous and the ambitious who constitute themselves the rulers. They are not without faults, but their vices like their virtues are those of the race they belong to, and as a rule they are temperate both in virtue and vice. In some cases they are opium smokers, drunkards or gamblers, but this is because opium smoking, drinking or gambling are not deemed contrary to good conduct. It is these persons who constitute the "Mrs. Grundy" of the country in which they reside, and therefore they tolerate whatever she does not denounce. Among Anglo-Saxons the non-thinkers are as a rule very religious. They regard reverses in business, failure of crops and other misfortunes as due to the will of God, and bear them patiently and meekly. New ideas spread very slowly among them. In fact they are repelled by new ideas and resent them, regarding

the innovator as a scourge, a disturber of their peace. They are to be found in all classes of society, in every religious sect, and even among those who consider themselves most advanced. Generally, having been educated in Latin principles, they are very Latin in their beliefs and opinions, ready to go to war at any moment for an idea in accordance with the military spirit of the Latin, intensely patriotic and averse to change. It requires a generation or two for a new idea to penetrate into this class, but when it does, the whole mass of the people moves as at the Reformation or the Civil War, and the old "Mrs. Grundy" disappears for a new one to take her place and oppose further advance until another crisis occurs.

REFORMERS AND AGITATORS

It is in the other moiety of the population that we have to seek the men of genius, the inventors and discoverers, the adventurous and the enterprising, the reformer, the agitator, and the criminal. At the present time the Teutons are the great disturbers of the peace of the world, carrying their science into the furthestmost corners of the globe, breaking down ancient beliefs, uprooting empires which have stood for thousands of years perhaps. But what the Teuton is now, the Latin, the Arab and each of the other races which have established world empires have been in their time. Among the Teutons, therefore, we find the disturbing element in the population in the greatest force. It is to this race that the great inventors and discoverers belong, although, as I have said, the Latins and the Jews have accepted some branches of our science and have assisted us in developing them. The Jews being the younger of these two races, and therefore the more impressionable, have accepted more of our science than the Latins ; indeed, in regard to the latter, it will probably be found that those who have assisted in developing

the newer science have been cross-breeds and have had more or less Teutonic blood in their veins. With the exception of music almost every item in our science has been denounced by the Latin Church and rejected for a time by those Teutons and Anglo-Saxons who have been more or less under Latin influence. But in spite of this opposition the science of our race has developed steadily, and every new advance has weakened the Latin influence over our minds. The reformers and agitators have perhaps been more harshly dealt with than the true inventors and discoverers. As a rule, these men have been the mouthpieces of the inventor and have appeared in public to advocate reforms suggested by new discoveries in science. Thus, Cranmer was burned while Roger Bacon was merely forbidden to write for a time. As a rule the discoverer who only made his discoveries known to a few, escaped, as he was not understood and did not appear to be a danger to the established order; but the reformer or agitator who attempted to introduce the new ideas to the people has always been mercilessly persecuted down to very recent times. The agitator has in fact been the terror of the respectable orthodox class and has been suppressed as a consequence; but the work begun by the earlier agitators has been taken up by later ones as new ideas spread, until in the nineteenth century invention followed invention so rapidly that the developing spirit of the race could not be checked even by the violent means which had retarded progress in the past. But many of the agitators who were cruelly done to death by the orthodox class of their day have been accepted by the same class of a few generations later as heroes, martyrs, almost as saints, while any one who attempts to lead public opinion one step farther than these ancient oracles advocated is denounced as they were in their day. It must be apparent, I think, to all reasoning men and women that maintaining the

status quo is but a poor way of showing reverence for the reformers and agitators of a bygone age. If Cranmer or any other agitator could live again now with the advanced knowledge due to the expansion of science since his day he would be found, not among the orthodox or respectable classes, but among the agitators.

THE VALUE OF THE AGITATOR

Perhaps I can best illustrate the difference between the scientific discoverer and formulator and the agitator by comparing John Stuart Mill with Cobden, Bright, or Henry George. The last three, who were agitators, did little to add to what Mill had said, but each of them made one branch of Mill's science especially his own. Cobden and Bright, in fact, wrenched Mill's Free Trade doctrine somewhat from its original bent to accommodate it to the commercialism of their day. They succeeded in making it palatable to the propertied classes in England. But English Free Trade is not scientific, and therefore it has not assisted the spread of true science so much as it probably would have done had Mill been more closely followed and his science expanded as it advanced. Henry George has said little that is original. His doctrine of Land Nationalisation is based on Mill's pamphlet on the Land question published in 1870. This pamphlet was exhaustively discussed in the Legislature of Victoria, and very much of what Henry George said in his works will be found in the reports of this debate. I hope it will not be thought that I am depreciating the work done by these great men. Perhaps without the agitator the work of the discoverer would frequently be useless. Many of the scientific men have worked almost in secret, and the result of their labours might have been lost but for the agitators. This, I think, will appear to have been frequently the case in the earlier stages of the evolution

of our science when the history of our race shall be written. Cobden and Bright did an immense service to their country, and also to their race, by even partially recommending the new science to their countrymen. The adoption of the Free Trade policy by England, partial as it is, has made this country the great distributing agent of the world. It has indirectly assisted in building up our great Colonial Empire, and thus expanded the influence of the Anglo-Saxon. It is perhaps because no great advance in accommodating our civil and political system to science has since been made that England is said to be in danger of losing her commercial supremacy, on which depends to a very large extent her naval supremacy. A nation cannot afford to remain stationary either in thought, public opinion, legislation, or education. Henry George has not yet been so successful as Cobden and Bright were; but his science is founded on justice and truth, and although the details may perhaps be varied, his system must sooner or later be adopted generally by Anglo-Saxons.

THE CRIMINAL

I have already spoken of the political criminal, and it will be observed that he is closely connected with the agitator. In fact, many of the political criminals who have been persecuted and slaughtered began their careers as agitators, and were criminals only as against the laws of man, and not as against the natural laws imposed on us by the Creator. "The criminal by passion is usually a man of wholesome birth and of honest life, possessed of keen, even exaggerated sensibilities, who, under the stress of some great unmerited wrong, has wrought justice for himself."¹ The criminal by passion is, I think, more common among the Latins or other ancient races, or

¹ "The Criminal," Havelock Ellis, ch. i.

among the cross-breeds between the Latin and the Teuton in whom the Latin spirit is dominant, than among Teutons and Anglo-Saxons who have more or less freed themselves from Latin rule. The Latin is much more impulsive than the Teuton. The criminal by passion, therefore, should be more numerous in Latin or intermediate countries than in Teutonic or Anglo-Saxon countries; and perhaps as the Teuton and Anglo-Saxon throw off the Latinism due to education this class of criminal will gradually disappear. Crime consists in opposition, more or less violent, to the law of the land. If the laws are not oppressive the people do not revolt against them, therefore as a rule it is the fault of the law, and not of the people, that crimes exist. There is no evidence to support the popular belief as to the hereditariness of crime. All the evidence with which I am acquainted tends to prove that crime is not hereditary, but is propagated by education or training. The child of a thief who hears thieving spoken of habitually as admirable, and is perhaps sent out to steal, is a thief not by heredity but by education. When a young child is taken by burglars to assist in effecting an entrance into the house to be robbed, he is being educated for a burglar. In all the cases with which I have become acquainted the evidence tends to prove that if a child of a thief or other criminal is removed from parental control before he is old enough to be contaminated by his evil surroundings, he may be trained up as an honest man. I am not prepared to say that all crime, except, perhaps, impulsive or passionate crimes, is due to a revolt against unjust or oppressive laws, but I am convinced that this is very largely the cause of crime, and until the racial characteristics are much better understood than they are at present, I shall continue to believe that the criminal is rather to be pitied than condemned in the majority of cases. "Since we have learned to study the development of human life as we study the

evolution of species throughout the animal kingdom, some peculiar phenomena which have puzzled the philosopher and moralist for so long begin to show themselves in a new light. We begin to see that, so far from being inscrutable problems, requiring another life to explain, these sorrows and perplexities of our lives are but the natural results of natural causes, and that, as soon as we ascertain the causes, we can do much to remove them."¹ The criminal is not yet understood because he has not yet been studied from the evolutionary point of view ; when we know more about him, perhaps many of the old opinions held of him will go the way of other bygone superstitions. What we know is that he is confined to no particular class of the community ; when a child of the respectable class develops into one of the agitating class, he may develop into an inventor, an agitator, or a criminal. If he is a profound original thinker, he becomes an inventor or a discoverer. If he is a less profound thinker, but is impatient of control, and is deeply impressed with some new idea propounded by another, he becomes an agitator, a reformer. If he is weak-minded, or has some moral obliquity in his character, he reasons himself into a criminal career. He contrives to satisfy his conscience somehow, and until this trait in the character of the majority of criminals is recognised and allowed for, the true history of the criminal cannot be written.

¹ "Women and Economics," Charlotte Perkins Stetson, ch. i.

CHAPTER XIV

THE SELF-GOVERNING INSTINCT

PERSONAL CLEANLINESS IN THE ANIMAL AND IN MAN

PROBABLY in no other development of the Anglo-Saxon in modern times has he come to exhibit a greater contrast to the Greek or Latin than in connection with his science of hygiene. The evolution of this science has not yet been traced, but if we regard the animals we find that many of them have evolved more or less efficient methods of cleansing their skins. The bird preens, and at the same time cleans, his feathers with his beak. Some species, as the gallinacei, sparrows, etc., fill their feathers with dust, which, when shaken out, carries with it many of the impurities due to skin exudation. The felinæ lick themselves all over, the cat being a common object of observation. The pachydermata usually wallow in mud and plaster themselves over with it, and this, when it dries and falls off, cleanses the skin. The cleansing power of clay is well known, and clay is used by mothers for cleansing chaps and sores in their children, in the form of fuller's earth. The older savages never wash themselves for cleansing purposes ; like the dog, they will plunge into water to retrieve game, or to cross a stream, but although this undoubtedly tends to cleanse their skins, it is done unconsciously. Savages pipe-clay themselves, and when this is rubbed off, and the skin cleaned, they

anoint themselves all over with the fat of animals. At what stage in the evolution of man washing with water for cleansing purposes was first practised, I cannot say, but the Jews and Arabs enforced hygienic rules as religious ceremonies. The Mosaic laws prescribe very elaborate rules for insuring personal and household cleanliness. Hindoo religions also prescribe washing in the Ganges and other sacred rivers or in pools, and in this respect the Hindoos appear to be far superior to the Greeks and Latins, who were, and are, essentially dirty people. The superior health of the Jews, as compared with the Christians in the middle ages, and even in modern times, is an eloquent testimony to the efficacy of their system of hygiene, to which nothing in the Christianity of the Greeks and Latins is comparable. Latin Christianity, indeed, glorified filth, and the evil influence of the apotheosis of the filthy hermit, who never cleansed himself even as the savages do, and who, boasting of never changing his clothes until they dropped off him from decay, has yet to be estimated. There can be no doubt that his example, lauded as it was by the Church authorities, was largely responsible for the plagues and other epidemics which swept off the populations of European cities in mediæval times, and even up to the middle of the nineteenth century.

CONSECRATED FILTH

That personal cleanliness is very modern among Anglo-Saxons there is ample evidence to show. About 1786, Robbie Burns indited a sonnet "To a louse, on seeing one on a lady's bonnet in church." Burns seems to have been the first scientific observer to notice how common these parasites were, even in genteel society, in his day. G. J. Holyoake said in 1846: "I had ample time to think as I sat on the edge of my cell-bed during the first night in Gloucester

Gaol. The lice I observed creeping about the blankets prevented me lying down."¹ He does not inform us whether he had become so far accustomed to their presence as to be able to go to bed the next night in spite of them. The reports of prisons during the Howard agitations frequently mention the presence of these parasites, and the gaols of his time were hotbeds for the propagation of disease by reason of their filth. The popular disgust now shown by the Anglo-Saxon for these little insects appears to be of very recent growth, and during the time that the Anglo-Saxon was more completely under the control of the Latin than he is now, they appear to have been allowed to live out their lives in peace, if not altogether undisturbed. Probably they were to some extent consecrated by the example of the holy and filthy anchorite. I remember reading some travels in Spain many years ago, in which the writer said that he preferred walking in the roadways of the cities rather than on the footpaths, owing to a habit the ladies had of sitting on the balconies of their houses picking pediculidæ from each other's heads and throwing them down on the pedestrians passing beneath. I also remember once that a great commotion was caused in a small mining camp in Australia by the discovery of one of these creatures (*pediculus capitis*). The Englishmen and Germans made a great fuss, bathing in the creek, shampooing their heads and cutting their hair, much to the amusement of an Irishman, who remarked: "Sure, there's no harm in a good ould Irish louse wid a cross on its back." From this it would appear that the imaginative Irishman saw in the little black speck on the louse's back a resemblance to the emblem of his faith. Did the Anglo-Saxon of the middle ages also see this resemblance?

¹ "Sixty Years of an Agitator's Life," Vol. I., ch. xxviii.

GREEK AND ROMAN BATHS

Such records as there are tend to show that this indifference to cleanliness is common in all branches of the Melanochroi, and is not confined to the Latins and Celts. Of course it will be urged that the Greeks and Romans had magnificent baths, but I very strongly doubt, in face of the evidence of this racial characteristic, whether these baths were places for cleaning the skin or hair. At the best the baths were only used by the upper classes, and were probably places for luxurious enjoyment rather than for cleansing. The wealthy Greeks and Romans were fond of luxuries, and no doubt anointed their bodies and heads with costly and sweet-scented unguents. They also met at the baths for conversation, to hear the poets recite, and for other social purposes. It is quite possible that, in enjoying the massage and the anointing, they also cleansed their bodies ; but, taking into consideration the racial characteristics, I doubt whether this was the primary object with which the baths were established. If they cleaned themselves by washing, it was, as with the dog or the savage, unconsciously. A warm bath is very enjoyable apart from its cleansing properties.

THE ENGLISHMAN AND HIS TUB

The necessity for washing for the purpose of keeping the body in a healthy condition has only been recognised very recently by the Anglo-Saxon ; so recently, in fact, that the Englishman does not as yet appear to have taken this habit as a matter of course, and is always careful to inform the readers of his writings that he enjoyed his tub. The American and the Australian rarely mention this, not because they are less cleanly than the Englishman, but because the habit is so common and well known that it does not appear to be worth mentioning.

There are comparatively fewer houses either in America or Australia which have not yet been provided with baths than in England, and generally there are greater facilities for open-air bathing provided in these countries in cities and towns than in England. In Australian cities there are free baths, and in New York and other American cities free floating baths are provided by the corporations during the summer months. The erection of baths by the municipal authorities is an older institution in America and Australia than in England. I hope it will not be supposed that I consider the Americans or the Australians to be a cleaner people now than the English. The Anglo-Saxon all over the world is advancing steadily on nearly parallel lines in freeing himself from Latin influence in this respect, but the Englishman does not as yet appear to have recovered from his natural surprise at his departure from the Latin habits of filth, and therefore feels constrained to assure his readers that he did wash himself, while the American and Australian seem to think that the habit is so general with them now as to be taken for granted.

MUNICIPAL HYGIENE

The first notices we have of this departure from the habits of the Latins in Teutonic countries came from Holland. Many of the travellers from England to the Continent in the eighteenth and the beginning of the nineteenth centuries speak of the cleanliness of the Dutch in their persons, their houses, and their cities. Probably the various European branches of the Teutons began to emancipate themselves from the Latin rule in this respect at about the same time; but Holland, being near at hand, and more frequently visited by English travellers than Germany, Denmark, Sweden, Norway, etc., the new departure was more easily observable there than elsewhere.

The Scots appear to have profited by these lessons first, and we find in the early part of the nineteenth century that they were regarded as a cleaner people than the English. Was the influence of Robbie Burns the cause of this? He was undoubtedly an advanced Anglo-Saxon in his day. Since then the Anglo-Saxon has done much to emancipate himself from the Latin in hygienic matters, and has established a science of sanitation far superior to that of any of the older races. In personal, and perhaps also in household cleanliness, there is but little difference between the various Teutonic branches of the race, but in municipal government the Anglo-Saxons of the British Empire are superior to the Americans, and also to the majority of the Teutons of Europe. This is shown by the superior healthiness of their cities. The death-rate is lower in all parts of the British Empire—in England and Scotland, Australia and New Zealand, and in Canada—where his municipal system has been established, than in any other countries in the world, with the exception of Norway and Sweden. It is eloquent testimony to the superiority of this system over the American or the European systems generally, to find that the death-rate of tropical Queensland is lower than that of the temperate States of the American Republic, or of France or Germany: that is, that the Anglo-Saxon is as healthy and long-lived in the cities of Queensland as in those of his native habitat England.

THE BRITISH MUNICIPAL SYSTEM

The gradual growth of the Parliamentary representative system in England marks a steady and radical change from the Latin system, but taken alone it is merely a change from one form of centralised government to another. True decentralisation began with the establishment of local municipal government, and the fact that some of the

British cities are regarded by experts as the best governed cities in the world affords strong evidence of the power of self-government, inherent in the Anglo-Saxon, which I have instanced as the main feature in differentiating him from the Latins, or indeed any of the older races. I say inherent, because we may trace this quality back to very early times, and we find some form of local government, not merely in the Folkmoot or Witenagemote of the Saxons and Teutons, but also in the Mir of the Russians and other Slavonic people. In England, however, this form of local government was stamped out by the Norman conquerors. It reappears in a feudalistic form in the charters granted by the kings to various English cities, but in all these the Latin spirit is manifest. The rule is not that of the people so much as that of a king. During the discussion of politics in France by the Physiocrats and others in the eighteenth century, attention was of course paid to municipal government, and when the first republic was established, some very liberal form of local government was framed for Paris. The rise of Napoleon, however, swept this and other efforts to release the French people from the crushing feudalism of the Latins completely away, and France has ever since had the most centralised government of any civilised nation. The earliest appearance of the new science of municipal government perhaps dates from the Municipal Corporation Act (Scotland) of 1833 (3 and 4 Will. IV., c. 76), and the similar Act passed for England and Wales in 1835, (5 and 6 Will. IV., c. 76). It is probably in consequence of the working of these Acts, together with the adoption of the Free Trade policy, that Great Britain, under the form of a monarchy, is more truly republican than the majority of the republics of the world. The new system of local self-government was confined to the great provincial cities and towns, while London and the country districts and villages

are still governed more or less by the Parliament of the country, or by a corporation established under the ancient Charter system. In spite of this limitation, however, there can be no doubt that the new system exercised a wide influence both in Great Britain and the Colonies. In Canada the new municipal system was first applied to the larger towns, but was soon extended over the whole of the inhabited portion of the colonies, and Sir Charles Dilke speaks of the Ontario Municipalities Act as "certainly the best in the world."¹ I think it may still claim to be the best and most comprehensive Local Government Act, because no settled portion of the province is excluded, and no exception is made in the case of the capital or any other city or borough. Nevertheless there are some useful features in the various Municipal or Local Government Acts of Australia and New Zealand. It is worthy of note that the mother colony of Australasia, which followed Great Britain in adopting a Free Trade policy, and has adhered to it fairly consistently for some thirty-five years (with the exception of two short lapses), is more backward in municipal government, not merely than any other of the self-governing colonies of the Empire, but even than many of the Crown Colonies.

A GREAT BLOW FOR FEUDALISM

This municipal system of the British Empire is, like the Free Trade policy of Great Britain and New South Wales, a radical departure from the centralised Latin system. It brings the government of the country into the homes of the people more completely than any other system which has ever been devised. It makes each individual more or less responsible for the cleanliness, the healthiness, and the order of the

¹ "Problems of Greater Britain."

district in which he or she resides. It is far from being scientifically complete. The central government in each of the Anglo-Saxon communities under the British Crown interferes far more than is necessary in local matters. I have already instanced New South Wales as an example of the backwardness of one Anglo-Saxon community, and I may here add that it is commonly asserted, and with truth, that the greatest municipal authority in that State is the Government Public Works Department, which is under Parliamentary control. This seems worthy of mention because I think New South Wales may be likened to many individual reformers who are willing to throw off the feudal system as far as it affects one particular feature of the social system, but cling tenaciously to some other form of feudalism. Great Britain followed Canada, Victoria, Queensland, and New Zealand by extending the local government system to the rural districts, and partially to the Capital, by the Local Government Act of 1888 (51 and 52 Vict., c. 41), but New South Wales still lags behind. That the inauguration of this system is the greatest blow which feudalism has as yet received in Great Britain cannot, I think, be doubted. It may be anticipated, therefore, that when the Anglo-Saxon understands himself better than he does at present, and realises what he has been and still is striving to attain, he will further limit the power of his central Parliament, and strengthen his municipal governments. I think this because it must be apparent that in so doing he will more nearly attain his desire of complete self-control than he could by any other means.

FUTURE OF MUNICIPAL GOVERNMENT.

If we consider the municipal governments of other countries we find that the French comes nearest to a scientific centralised system. The American system is complicated with the State and National Govern-

ments by reason of the great Party system, and the greater the city the more corrupt and inefficient the government. In Germany we also find a sort of compromise, a show of local power, but always controlled by the central administration. Dr. Albert Shaw has, however, shown us that there are some admirable features in the German system, but its weakness consists in the restriction of the power of self-control of the people generally. It is less perfect as a centralised system than the French, while it does not tend to a perfect system of decentralisation as the British system does. It is therefore neither fish, flesh, fowl, nor good red herring. The British system is by no means perfect. It is as yet in its infancy, as will be seen from the dates of the earlier Acts. But it contains all the elements of a perfect science, which is in accordance with the spirit of the race which evolved it, and which also agrees with the other branches of our science most nearly related to it. When carried to its logical conclusion it promises to confer on the individual the greatest possible amount of individual freedom and self-control that even an Anglo-Saxon can desire. And, perhaps even more important than this, it tends to promote health and happiness, because it is in those cities which are most free from central government control, that the death-rate is lowest as a rule. This is not the place to discuss what the future development of local government may be. As with our other sciences, arts, sports, etc., it will be necessary to trace its rise, and ascertain how it can be further adapted to the race ideal. Its connection with sanitation I have already referred to. In many cities and towns the municipal authorities provide recreation grounds and encourage sports. They establish libraries, museums and art galleries for the people, and provide bands periodically. There is no reason why they should not go a step further and provide a municipal theatre, if the desire of the few should grow to be the wish

of the majority. In fact, it is almost impossible at the present time to anticipate what the future development of our municipal system may bring forth when it is still further released from the central power and allowed free scope for growth. The subject appears to me to be of so much importance that I have departed from my general rule not to indicate what I think the future may bring forth. In other cases there is room for great difference of opinion, and it appears to be well not to express mine until the public has had time to digest the new theory I have evolved from my study of the racial characteristics of the Anglo-Saxon. But there should be no great difference of opinion on this subject. The municipal science of our race has already been inaugurated on a sound basis, and can scarcely do otherwise than expand.

CHAPTER XV

SCOTLAND AND IRELAND

THE ANGLO-SAXON IN SCOTLAND

THE history of Scotland should be specially interesting from the racial standpoint. There we see the Anglo-Saxons and the Latinised Celts side by side, but perhaps more completely divided than in any other portion of the British Isles. The Highlanders, unlike the Welsh, largely adhered to the Latin Church, while the Lowlanders, like the English, seceded from it. After the union of England and Scotland under James I. and VI., the Lowlanders were as divided as the Englishmen, while the Highlanders remained loyal to their Celtic King. In spite of the national antipathy between English and Scot, which is not entirely dead yet, the progress of Scotland in freeing herself from Latin rule has very fairly kept pace with that of England. The revolt against Latinism—as in European countries where the Latin predominates, while there is sufficient Teuton blood in the population to induce the people to rebel against Latin rule—took a more pronounced form in Scotland than in England. In their endeavour to make the religion which they had received from the Latins satisfactory and congenial to the Anglo-Saxon, to give it that air of reality and earnestness which it does not possess naturally, the Scots adopted the severest Calvinism, thus illustrating the tendency in man to go from one extreme to another when he changes his

religious, or indeed any other belief. It is only very recently that the more severe tenets of Scottish Presbyterianism have shown signs of moderation, but in other respects—political, social, and moral matters—the Scots and English have been fairly agreed, and the advance in each country has been fairly continuous, and on very similar lines.

THE ANGLO-SAXON IN IRELAND

In Ireland the case has been very different. The Scots have never been treated as a conquered people. They have enjoyed equal rights of self-government with the English, and as I have shown that the Anglo-Saxon revolt against the rule of the Latin has been largely due to his determination to govern himself to his own satisfaction, there has been no greater barrier to the growth of the Anglo-Saxon spirit in Scotland than in England. On the contrary, Ireland has always been treated as a conquered country, and the growth of the Anglo-Saxon spirit has been retarded as much as possible by the determination of her English rulers to carry out the policy of coercion, established as the principle on which Ireland was to be governed from very early times. In this respect the ruling classes of England have acted consistently. They have always endeavoured to coerce the masses, not only in Ireland, but also in England, Scotland, and Wales. I have indicated how the English and Scots fought class by class against this coercion; how they disposed for ever of the claim to rule by divine right, not merely of the King, but also of his creatures, the nobles. No doubt this struggle in England, Scotland, and Wales was largely assisted by the rejection by the people of these countries of the authority of the Latin Church. The Irish have not advanced in this respect as the English and Scots have done, but who can say that the passionate adherence of

the Irish to the older form of Christianity is not a protest against the coercion of the English ruler? Probably, had the Irishman been left to choose for himself as freely as the Englishman or Scot has, he would have followed the people of these countries in revolting against the Latin Church ; but with the natural aversion to coercion characteristic of the Anglo-Saxon, he has declined to be forced to give up his religion at the bidding of the alien. Probably, when the history of Ireland is written from the new standpoint, the chief lesson it will teach will be the mischievous tendency which State interference in religious beliefs has on the morality of the people. If the reader remembers what I have said in Chapter XIII. as to the adaptability of the Teuton, and applies it to Ireland, he will perhaps be able to obtain a better grasp of the situation in that country than by any other means, and then he will see that the real history of Ireland is very different from the history he has hitherto been taught.

THE CONQUEST OF IRELAND

The conquest of Ireland began when Nicholas Breakspeare, the only Englishman who has ever sat on the papal throne, granted a bull to Henry II. in 1155, by which he bestowed the sovereignty of Ireland on the English King. "At the time of Henry the Second's accession Ireland was full of Englishmen who had been kidnapped and sold into slavery in spite of Royal prohibitions and the spiritual menaces of the English Church. . . . The slave trade afforded a legitimate pretext for war, had a pretext been needed by the ambition of Henry II."¹ Probably it was the Pope rather than Henry II. who wished for a pretext ; but however that may be, Ireland was sacrificed to the

¹ "Short History of England," J. R. Green, Book II., ch. iii.

ambition of the English Pope and the English King. But considering the conditions to which the masses of England were reduced in that age, there is somewhat of irony in the suggestion of Henry's anxiety to suppress slavery in Ireland while he did not object to it in England. However, we may perhaps give him the credit of being in some way the precursor of the Wilberforces and Clarksons of a later date. Probably we may glean a truer idea of the condition of England in early Christian and mediæval times from Mark Twain's "A Yankee at the Court of King Arthur," and "The Prince and the Pauper," than from the so-called authentic histories, in spite of the extravagances and exaggerations in which the author has indulged. But whether this is so or not, slavery was as common in England as it was in Ireland in Henry's time, and it was not until the humanitarianism of the Anglo-Saxon had developed itself far more completely than it had done in the twelfth century that the average Anglo-Saxon began to look with horror on slavery. The reference, however, is chiefly valuable as an indication that the Teutonising of Ireland had been going on long before the conquest of the island, and has continued to the present time. Therefore the population of Ireland is little less mixed than that of England or of Lowland Scotland. But the Anglo-Saxons of Ireland are not Englishmen any more than the Scots, or the Australians, or the Americans are. They are Irishmen, and what was once, perhaps, the natural racial antipathy of the Celt for the Sassenach has been perpetuated by the coercive policy of England, although its basis has changed. It has ceased to be racial, and is now the bitter hatred of the Anglo-Saxon for his oppressor, whoever he may be. The Irishman has been prevented from developing along the lines which have been followed by the Englishman and the Scot. He is still a Latin, not by heredity as

much as by education, because the Anglo-Saxon has been crushed out of him, and his development has been retarded.

THE ENGLISH COERCION POLICY

The Englishman is ignorant of the Irish character because he does not understand his own character. If he did he would see that the Irishman is and always has been fighting against the coercive policy of the English Government, as he has himself; but whereas he has succeeded in gaining some share in governing himself, he has as brutally, as consistently opposed the Irishman in his attempt to acquire a similar privilege, or rather right. It is more than probable, it is almost certain, that if the Irishman had been as little interfered with by the English in matters in which he alone is concerned—his religion, his local self-government, etc.—as the Scot has been, there would have grown up quite as strong a sense of brotherhood between the Irish and the English as there now is between the Scots and the English. The two people would have acted together for the general good while each governed themselves locally. The Englishman in his treatment of Ireland has shown how very arrogant, unjust, cruel, and oppressive he can be. In fact, in his treatment of this "misfortunate country," he has proved himself very Latin, just as the upper classes have always shown their Latin character in keeping down and oppressing the lower classes in their own country. It is the same story of each class, when it has succeeded in winning the franchise for itself, uniting with its former enemies, the upper class, in preventing the extension of the privilege a stage lower.

BREAK-UP OF FEUDALISM IN IRELAND

We are frequently told that the Irish are disloyal, but such assertions merely prove, not the disloyalty

of the Irish, but the ignorance of those who bring the charge against them. The Irish, like other branches of the Latin family, were intensely loyal to their hereditary king or noble, but neither the monarchs of England since William III. nor the nobles of Ireland of the present day can claim to be of the Celtic or Latin race. They are foreign oppressors according to the racial view, and the Irishman owes them no allegiance. Originally, before the growth of the Anglo-Saxon spirit, the Irish were no doubt satisfied with the feudal system far more than the English were, but with the Saxonising of the people a somewhat similar antagonism to class rule has grown up in Ireland as in England. The growth of this spirit has been much slower in Ireland than in England or Scotland, but it is there, and has to be reckoned with. The growth of the commercial spirit has completely changed the relations which once existed between the nobles and the serfs or the lower orders. Nevertheless, we see something of the servile reverence for this acknowledged superior in those cases in Ireland where the lord of the manor or his modern representative lives on his estate and acts more or less as the father of his peasantry. The custom of the Irish aristocracy of living in England has, however, gone far to destroy this survival of the feudal ages in Ireland. The lord, like the king, has become more and more foreign, and has therefore forfeited whatever claims he may once have had to the loyalty of the people. This change in popular sentiment began long since, and in its first stages was perhaps scarcely noticeable, but it has assumed large proportions in these later days. The lord has been represented by an agent, who, as the wants of his patron increased with the growth of modern luxury, has been forced into the position of a rapacious harpy to supply his employer with the means of living abroad. The feudal system has broken down in Ireland as it has in England. The

character of the aristocracy has altered completely. The lord of the manor is no more the father of the clan, but a tyrant who impoverishes the peasantry in order that he may live in luxury and idleness. And the Irishman has begun to realise that he owes him no allegiance, that the landowner is his greatest enemy, and therefore in later years the Irish question has largely become the Land question.

ANGLO-SAXON LOYALTY

With regard to the charges of disloyalty brought against the Irish, it may be asked, what has England ever done for Ireland to deserve Irish loyalty? What return has England ever made for the assistance Ireland has given her in all great crises? How has the sacrifice of thousands of Irish lives in great battles for England ever been repaid? Of course the Englishman who can honestly say that Ireland has been fairly repaid for these services is entitled to charge the Irish with disloyalty, but for those who feel constrained to admit that Ireland has been misgoverned, to charge the Irish with disloyalty is simply to proclaim themselves hypocrites unworthy of belief. This charge of disloyalty against the Irishman is as absurd as it is false. The Irishman is becoming as Anglo-Saxon as the Englishman or the Scot is, but is some generations less advanced owing largely to the coercion of the English Government.

It is as absurd to expect him to be loyal to England as it is to expect the Anglo-Saxon of America or of Australia to be loyal to England. As I have shown, the Anglo-Saxon becomes acclimatised in a strange country in one generation. In America he is American, not English; in Australia he is Australian, not English; and in like manner in Ireland he is Irish, not English. The Irish Anglo-Saxon, therefore, is loyal to Ireland and to his race, and the Englishman may as fairly be charged with disloyalty to Ireland

as the Irishman with disloyalty to England. A great deal of nonsense has been talked at times about Australian loyalty to England. The Australian is no more loyal to England than the American or the Irishman. I speak of course of the native-born Australian, not of the English in Australia. But the Australian regards England as a leader in civilisation, and as long as she represents that character to him he will be loyal to her as the leading nation of his race,—not because she has any other right to his loyalty. In Australia a generation has grown up which has known no oppression from England. When a generation is permitted to grow up in Ireland with no sense of injustice, no cause to regard England as an enemy or a tyrannical oppressor, the Irish will be as loyal as the Australians are now, not to England or England's Sovereign as by Right Divine, but to England as the head of the Anglo-Saxon community and the leader of civilisation. England has no more claim to the loyalty of Australians or of Irishmen than America or any other Anglo-Saxon country, except for the position she has taken up as the most advanced Anglo-Saxon country in the world, in some respects; and the loyalty of the self-governing Colonies, as of Ireland, will depend on her maintaining this position. Nevertheless, even if England should, by refusing to advance beyond the point she has reached, forfeit this position, I believe that as the mother-country of their branch of the Xanthochroic race she will always be the object of a certain amount of reverence and love. If the Anglo-Saxon should be compelled to establish his race empire without England, then England might become a sort of Holy Land to the Anglo-Saxons all over the world, and the Anglo-Saxons would never allow their Holy Land to be enslaved by the Turks or other barbarians as the Latins did theirs.

NATIONAL AMOUR PROPRE

The English are said to be very insular, and no doubt there is some truth in this charge, if it means having a good conceit of themselves. *L'amour propre* is as common to the race, or to the nation, as to the individual, and is a laudable feeling. When carried to excess, however, it becomes ridiculous, childish. We laugh at the Chinese for regarding themselves as celestial-born and all others as foreign devils; we also consider the French as being sometimes absurdly bombastic; but we fail to see that we ourselves sometimes go perilously near to overstepping the limits which separate the sublime from the ridiculous. "The average Englishman of the first half of the present century was mightily proud of his country and himself. His victories under Wellington and Nelson had induced him to believe that one Englishman was equal to three Frenchmen, and he proclaimed that belief as loudly as possible. He was convinced that there was no other country on earth to compare with his island home; and he was as proud of being able to say, 'I am an Englishman,' as any old Roman of them all was of proclaiming, *Romanus sum*." ¹ The Englishman regarded himself as the lord of all creation. Even the children of English parents, born in America or Australia, were held to be in some way inferior to the English-born, and this being the case it is not very surprising that the Englishman should regard the Irish as his inferior. The Englishman, in fact, seems to look upon his little island as the hub of the universe round which all other countries should revolve. Loyalty to England is natural to him, but he is not satisfied with that. He expects the people of all other countries to be loyal to England also. He fails to see that if he belongs to the superior race, the American, the Australian, even

¹ "The Evolution of the Australian," *Macmillan's Mag.*, May, 1899.

the despised and persecuted Irishman, also belong to that race, to say nothing of the Teutons of Europe. And he also fails to see that the Irishman is now fighting for precisely the same thing that he himself has been struggling to attain for some eight hundred years, and which neither he nor the Irish have yet achieved, namely, the right to govern himself in accordance with the spirit of his race, and national *amour propre* being a common attribute of mankind, the Irishman is no more deficient in that quality than the Englishman himself.

HOME RULE FOR IRELAND

In its early phases the struggle of Ireland was largely religious. The Irish were, like the Celts in the Highlands of Scotland, satisfied with feudal rule. They wished to be left alone to serve the lord and the Church in peace and quietness. But the old aristocracy was replaced by men who had lost the domineering spirit of the Latin aristocracy, as well as the racial right of superiority. They were more or less Anglo-Saxons, and did not discharge the rights of seigneur in accordance with the Latin spirit. In a word, they were Sassenachs to the Irish, while those who were born and educated in Ireland were not English. But the Irish would have been less discontented, perhaps, if some of these seigneurs had resided on their estates in Ireland. Probably, even more than this, the interference of the State in religion was a cause of discontent. The Latin has decided on his religion for all time, or as long as there are any pure Latins left in the world. The Anglo-Saxon has not yet decided as to the final form of his race religion, but he claims the right to believe as his conscience dictates, and not as the law ordains. The interference of the State in religion in Ireland was therefore repugnant both to the Latin and to the Anglo-Saxon spirit in the people. As an illustration,

it is Henry VIII., Queen Elizabeth, Oliver Cromwell, and William III. who among the rulers of England are most held in detestation in Ireland, because it was in their reigns that the Protestant propaganda was fiercest. Later, and down to the beginning of the nineteenth century, numbers of priests were either executed or transported as rebels, and this tended to strengthen the love of poor Pat for his priest. It is impossible here to follow this history of the Irish movement particularly. It will therefore be necessary only to say that the basis of the struggle has changed very materially since the passing of the Catholic Emancipation Act of 1829 (10 Geo. IV., c. 7), and religion has ceased to be the first cause in the later revolts against English rule in Ireland, until, in 1885, "Parnell took the field, raising the Home Rule flag, and saying his people would fight under it alone."¹ We thus see that the Irishman has frankly come out with the same demand as that which the American colonists made, the right for which Canada and the Australians struggled successfully, the right which Englishmen themselves have asserted continuously during the past eight centuries—the right of the Anglo-Saxon to govern himself. It is the consistency with which this desire to govern himself in his own manner has been asserted in all ages and in all countries by Anglo-Saxons that induced me to specify it as the trait in his racial character which, more than any other, distinguishes him from any of the more ancient races. This right has been won in England, in the United States, and in the self-governing British Colonies, and will assuredly be won in spite of all opposition in Ireland. Probably when the Englishman knows more of himself and of the race he belongs to he will cease his opposition to the granting of this right to Ireland. There is one

¹ "Life of Charles Stewart Parnell," R. Barry O'Brien, Vol. II., ch. xviii.

fallacy which the Englishman should clear his mind of, and that is, that it is only the Irish in America or Australia who subscribe to the Irish Campaign funds. In both countries native-born people who had no Irish blood in their veins have contributed largely to these funds. Even men born in England but who have lived for some time in America or in Australia, have given money towards the emancipation of Ireland from English rule. They have done this, not to separate Ireland from England altogether, but simply to enable her to obtain a fair share of local self-government, and nothing would please a very large number of people in Australia, America, and elsewhere—people who may not have subscribed to the funds, but who are not blind to the evils of English rule in Ireland—more than to see Ireland justly, if not liberally, dealt with, and this blot on the map of the British Empire removed. The falling off of the funds from both America and Australia have been due to the want of confidence in the Irish leaders. Although Anglo-Saxon in part, and therefore tenacious of their purpose, they are Latin enough to squabble among themselves, to elevate their individual opinions above the common good. But this will not last: sooner or later another Parnell will arise to unite the Irish both at home and abroad, and by that time perhaps many Anglo-Saxons in England will have learned the futility of opposing the evolution of the spirit of their race, and will assist the Irish in obtaining justice.

CHAPTER XVI

THE ANGLO-SAXON IN AMERICA

THE AMERICAN REBELLION

THE histories of America are no less unsatisfactory than those of England, and therefore the American knows as little of his racial characteristics as the Englishman does. It is well known, however, that many of the American colonies were founded by men who were driven from England, Scotland, and Ireland by religious persecution. They sought in a strange new country that peace and the power to govern themselves as their consciences directed which they could not obtain in their native land. But the authority of the King followed them even to their distant homes, and an effort was made by conferring huge grants of land on noblemen to establish in America the class rule which obtained in England. There were many disputes between the colonists and the English Government, but in face of the danger which continually threatened the English colonies while Canada remained French, it was impossible for the colonists to break with the mother-land. The Americans were therefore compelled to be loyal to England, not so much from love of the mother-land as from fear of France. Colonel Bayard, of New York, writing to Francis Nicholson (afterwards commander of the forces in 1690) said : " Its, therefore, most certaine that these English Collonies will never be at rest, or safe, till those ill-designs of the French be stifled by the subdueing and invading of Canida, which easily

might be accomplished, with some small assistance from England, by water from New York and by land from hence," showing that the idea of "annexing Canada" was even then stirring in the American mind. William Kingsford says: "In New England, the destructive force of New France has been brought to the comprehension of every person on the seaboard in the Northern Settlements. Privateers had seized her shipping, her fishermen had been driven from the seashore where they sought a catch, or their vessels and cargoes seized and confiscated. If a crew in distress had sought refuge in some cove, or if land had been visited for wood and water, and the crew were too weak for their own protection, bands of Abenakies or Micmacs had surprised and killed them. These marauders found shelter in Canada."¹ It was not only on the seaboard that the colonists were threatened. France claimed the whole valley of the Mississippi, and established military posts across the continent. Even colonies so far south as Pennsylvania were threatened from the rear, and the French, having made allies of the Indians, frequently attacked the outposts of the English. The conquest of Canada was therefore a necessity if the English colonies were to continue to exist, and the colonists not only urged, but assisted in this conquest. Many of the colonists gained their first experience of war in this enterprise—an experience which served them so well shortly afterwards in the war for independence. Loyalty to England was of course a necessity with the American colonists as long as Canada was French, just as loyalty to England is more pronounced and of quite a different character in Canada at the present time from the loyalty of Australia. Australia is not menaced with "annexation" by a powerful and more or less antagonistic neighbour.

¹ "History of Canada."

EFFECT OF THE REBELLION ON ENGLISH
COLONIAL POLICY

The cession of Canada to the English took place in 1763, and thirteen years later, in 1776, the American colonies issued their Declaration of Independence. The connection between the two events has been clearly traced by several authors, but it has not yet been shown that the revolt of the colonies was due to the determination of the Anglo-Saxon to govern himself, and was therefore similar in character to the various political movements which have occurred in England. It was because of this characteristic of their race that many of the American colonists left their native country, and their children were not English but Americans. Had their racial characteristics been known in those days the English Government might perhaps have left them alone, and in that case they would have remained "loyal," that is to say, they would have had no reason or excuse for breaking away from the mother-country; but the English Government, being Latin in its constitution, deemed it its duty to coerce the masses in America as at home, and thus drove them into rebellion. At the time this was regarded as a calamity for England. Washington and his followers were described as rebels against the King and their country, just as the Irish are to-day, and the Americans were hated with a bitter hatred which is only recently dying out. It was not for many years after the American Rebellion that the English began to learn the lesson it was calculated to teach. They regarded it from the personal or national point of view, that is, as it appeared at the time to affect England, instead of taking the broader view which is becoming common now, namely, its effects on the Anglo-Saxon generally. It is now evident that the secession of the American colonies, so far from retarding the development of the Anglo-Saxon, gave it an immense impulse.

THE AMERICAN FEELING AGAINST ENGLAND

We may perhaps acquire some information as to the working of the spirit of the race by devoting a brief space to this change in public opinion in England. The generation in England affected by the secession of the American colonies could see no good in Washington or any of his companions. Consequently they hated and despised the American. Even after the independence of the colonies had been formally recognised, the British Government insisted on treating them as inferiors by asserting the right to search American vessels, and thus forced on the war of 1812. There can be no doubt that this war had a great influence in embittering the American against England—even more, perhaps, than the War of Independence. It attacked their *amour propre* as a young nation, and tended to convince them that England could never have friendly feelings towards them. As a younger generation grew up in England, however, the American Republic was accepted gradually as an established fact. But even yet the American commander, Paul Jones, is regarded by Englishmen as nothing better than a filibuster and a pirate. We may see in this, perhaps, an illustration of the exaggerated ideas of the Englishman with regard to loyalty. He fancies everybody is or should be loyal to England as he is himself. It might just as well be argued that, because our ancestors came from Germany or Norway, the Englishman should be loyal to these countries. However, slowly but surely the American Republic grew in the estimation of the English, until at the Civil War the English were perhaps about equally divided in opinion as to its merits; but nothing had occurred to change public opinion in America, and therefore England was still looked upon as the enemy to be feared. Some traces of this fear were observable in the party newspapers of America in connection with the outbreak

in Hawaii in 1893. It was asserted that England intended to seize the islands, and that this action would be a menace to the stability of the Republic. Many of the articles were quite belligerent in tone, but through them all ran a note of alarm at the damage which the British fleet might do to America. There seemed to be something of a desire to measure the strength of the Republic against Great Britain, if only to assure themselves that the Republic was strong enough to defend herself against any of the great nations, and mingled with this desire was shown something like the hesitation of a son to attack his own father. How much of the bombast spouted at the time was political, and how much was due to a real desire to prove that the Republic was a full-grown nation, it is impossible to say; but there can, I think, be no doubt that the Americans would have fought over either Hawaii or Venezuela had the English taken them seriously and refused to withdraw. In the case of Hawaii, of course the British Government never contemplated annexation, and in that of Venezuela the British gracefully gave way. In the early years of the Republic such a fear was reasonable. Now it is absurd. It was this fear which impelled the Republic to seek friendly support from France and Russia.

THE INFLUENCE OF FRANCE ON AMERICA

The influence of France in the United States arose from very natural causes. Thomas Balch tells us that "France took a most active and glorious part in this war of American independence. Her Government, impelled by the hereditary animosity of the nation towards England, dominated by the philosophical spirit then in favour at Court, and finally urged by its own interests, at first excited and encouraged, by means of its agents, the discontent of the Anglo-Americans; then, at the time of the struggle, it

aided them with its diplomacy, its money, its fleet, and its soldiers." The policy of France, therefore, was wholly selfish and retaliatory, but it was perfectly natural, as England had just stripped her of her colonial possessions. But whatever the motives of France may have been, her aid was of great importance to the little Republic, and the Americans were and still are properly grateful for it, with the result that French influence displaced English influence in America. To understand the effect of this we have to realise that it is within the hundred and twenty-five years which have passed since the American colonies declared their independence, that the science of our race has undergone its greatest development, and that many of our so-called British institutions have been evolved. There were no railroads, no steamboats, no electric telegraphs, no gas, not even a match to light a fire with. The roads of England were unlighted, and were in a dreadful condition. The civilisation of the Anglo-Saxon was little if at all in advance of the civilisation of ancient Rome or Athens. The progress of science had been retarded everywhere by the Latin spirit to which the Anglo-Saxon had hitherto been subjected, and the American of the eighteenth century was not free from it. Nevertheless, the new spirit which was first manifested in France had found disciples in America, and the founders of the Republic were largely influenced by this spirit. The new republicanism, which differed so greatly from the Latin or Greek idea of republicanism, found its first practical advocates in America, and there the people were recognised as the basis of the State.

THE AMERICAN CONSTITUTION

The masses in America were by no means so well educated in modern science as the leaders. The republican idea was in its infancy. Hence it

was necessary to prevent the people from lapsing into monarchy by rigid restrictions. There is, perhaps, no other document in which the growing spirit of the Anglo-Saxon is so clearly indicated as in the American Constitution, and admirably has it served the purpose for which it was designed. Washington was an advanced Anglo-Saxon of his day. Had he possessed any of the Latin spirit he might have caused himself to be proclaimed King, Emperor, perpetual President, or anything he pleased ; but he had none of the Napoleonic spirit in him, and set an example which has since been followed by his successors by declining a third term of the Presidency. But "the whole history of civilisation is strewn with creeds and institutions, which, valuable at first, are deadly afterwards,"¹ and the American Constitution is one of these institutions. During the past century the Anglo-Saxon spirit has undergone a great change. The idea of a democratic republic which was new when the American Republic was founded is now common in all Anglo-Saxon countries. There is no need, for instance, for an American Constitution in Australia, New Zealand, or Canada, and this is largely due to American influence. The Constitution has done its work, and now, however we may regret it, we are compelled to recognise that it is a barrier to further progress. Thanks to its influence the American is now passionately republican. He hates the very name of King or Emperor. He rejoiced consumedly when Dom Pedro abdicated in Brazil, although, as the Brazilians belong to the Latin branch of the Melanochroi, this did not represent an advance. It merely meant the change from one form of personal or autocratic government to another, and the country was far more peaceful and prosperous under the Emperor than it has since been under a President. People

¹ Walter Bagehot, "Physics and Politics."

of the Latin race can teach no lesson to the Anglo-Saxon in this direction.

ILLUSTRATIONS OF FRENCH INFLUENCE IN AMERICA

The American is as fond of sport as the Englishman or the Australian, but his policy of isolation (compulsory at first, though voluntary now) from his brethren has prevented him from learning the sports of England. Cricket, for instance, was just being evolved in England at the time of his withdrawal from the Empire, and consequently cricket has never been played in the United States as a national game. The Americans, however, took an older English game, namely, rounders, and reduced it to scientific rules. Base-ball, as it is called, has become to the American what cricket is to the Englishman or the Australian. It is a fine game, but inferior to cricket. The Americans adopted the French instead of the English billiard table, and this is also inferior to the English game. The American knows nothing of the British system of Municipal Government—which has grown up since his secession from the Empire—and in his municipal system he has followed the centralising system of France, rather than the decentralising system of England and the self-governing Colonies. Thus in America the Municipal Government is interwoven with the State and National Governments, and is included in the corrupt party system. In fact, the larger the city the more glaring is the corruption as a general rule; while in British communities, whatever may be said of the great Government services or institutions, the municipal politics are generally clean and honest. In its Municipal Government the United States may be said to be still in the Georgian era. They have remained stationary, or almost stationary, in this respect since their secession. The

roads in many American cities are still made of cobble stones. The sight of these roads causes a shock to an English or Australian visitor on his first landing, and no doubt much of the adverse criticism of American institutions is due to the influence of the bad city roads. It is a curious sensation to land in an American city lighted by electricity, and otherwise modern as modern can be, to find the roads in a condition which suggest the sedan chair and the link-boy of our great-grandfathers' days. The visitor is bewildered by this mingling of the old with the new.

A RETROGRADE MOVEMENT

The decline of the "American institutions" may be dated from the introduction of the "Spoils System." When the new President (General Jackson) entered on his office he withdrew those nominations (made by President J. Q. Adams), and sent in nominations of his own friends in their places. "I was of opinion then," said Daniel Webster, "and am of opinion now, that the decision of the Senate went far to unfix the proper balance of the Government." It was several years before the full effects of the introduction of this principle into the politics of the country was felt. The stride forward had been so great, and had placed the Republic so far in advance of the European nations, that even with this tendency towards corruption it was still far ahead of them. But an evil once introduced continues to increase. The young children born after the introduction of the "Spoils System" naturally accepted it as right and proper. They knew nothing of the age before their day, and so institutions, whether good or evil, get interwoven into the general policy and become established. The founders of the Republic had declared all men free and equal, had adopted manhood suffrage, free education, the separation of the State

from religion, and many other more or less important departures from the English system. They had broken away from the vested interests and other relics of feudalism, and now, under the reaction from the Anglo-Saxon advance to the old Latin centralisation, the Americans set to work to found another class rule in which the clever schemer should take the place of the hereditary lord. Corruption is common in all the Latin countries. It is the natural result of their class system, and, as I have remarked in other cases, the Anglo-Saxons of America in their first revolt against the Latin spirit went to an extreme in one direction, while in this recoil they went to the opposite extreme, and became more corrupt than the Latins themselves.

THE WORSHIP OF WASHINGTON

When I was living in New York in 1893, I went one day to the Cooper Union to look at the new file of Australian papers in the reading-room. I met a young Englishman with whom I had been acquainted in Sydney, and we walked out together to talk of old times. As we turned from 3rd Avenue into 14th Street a monster meeting of the Tammany Society was breaking up, and the well-dressed crowd of men which emerged from Tammany Hall completely surrounded us. Many of them went to the elevated railway in 3rd Avenue, but a large number walked in the opposite direction, to Union Square. My companion made several remarks not at all complimentary to Tammany, and I tried to hurry him away, as I had no desire to get involved in a row. But as the crowd passed the Washington Statue, several of the Tammany men raised their hats and bowed their heads. This was more than my excitable companion could stand. "Look at them," he exclaimed, "look at the damned scoundrels. The most corrupt society on earth pretending to reverence Washington! By

God, if I was an American I'd bring my children here every day and teach them to throw mud at Washington. It's an insult to his memory to allow these scoundrels even to look at his statue!" I tried to hurry him away with the object of preventing a scene, but he raved on, denouncing Tammany and the country which allowed such a society to exist in vigorous terms. Some of the Tammany men must have heard him, but they took little notice, and at length I dragged him into a "dairy" and gave him a glass of hot milk to cool him off. It was very absurd, and I told him so, and yet I could not but sympathise with the feelings which prompted his outburst. But I doubt whether he was correct in saying that Tammany is the most corrupt society on earth. The Republican Party has run it very close for first place in Philadelphia and other places where it has been in the ascendant. It is unnecessary here to enlarge on the evils arising from the corrupt Party system of the United States. The Americans are becoming as well aware of them as the English observer, and not many months after the scene just related I saw the founding of what were called "Good Government Clubs" in New York. The avowed object of these clubs was to separate the municipal from the State and national politics. The movement has been delayed by the anti-English feeling in America, but even then I heard speakers say that the English municipal system was the one best adapted to American needs. Probably the influence of Dr. Albert Shaw has tended to spread this opinion; and now, when the United States are becoming more friendly to England, it is not improbable that the British system may receive a more impartial and favourable investigation than has hitherto been possible. The most useful lesson to be learned from this is that a nation cannot cut itself off from its fellows without deteriorating. The Chinese shut themselves off from the world, and in

their ignorance of what was going on outside their country evolved the idea that they only were civilised and all other people were barbarians. We see something of the same kind happening in America. They have so long believed that their institutions were the best in the world (as they were a half-century or so ago) that they fail to realise that other nations have not remained stationary, and now it comes upon them as a shock to find that, great as the Republic is, it is not as well governed as it should be.

AMERICAN AND ENGLISH BOSSES

The Americans are very sensitive to English criticism, and resent it unless it is laudatory. They attribute adverse criticism to malice, envy, or jealousy. I think it is far more frequently due to disappointment, and the bitter remarks are generally made more in sorrow than in anger. There is a strong republican sentiment underlying the Imperialism of the average Englishman. Even the most rabid of Tories and Jingoes has a trace of it in his character, and when he visits America he does so in the hope, sometimes unacknowledged even to himself, of seeing how superior a republic can be to a monarchy. His first view of the streets of the American city in which he lands undeceives him, and it gives a shock to his feelings from which he does not recover readily. Having found one palpable defect in a republican country, he is impelled to look for others, and unless he remains in the country long enough to become accustomed to these defects, he is so powerfully influenced by them that he fails to see what is good in the country. The American should therefore blame himself rather than his English critic. When an Englishman does live in the United States for several years, he begins to perceive that, much as there is to find fault with in the American institutions, there is much to admire in them also. The foundation

tion laid by the founders of the American Republic did good work. The faults are principally excrescences which have grown up since. That they are grievous faults must be admitted. The Party system having been established long enough for a whole generation to grow up under its influence, has been woven into the national character almost as completely as the caste system has been in England. The people of America believe in the necessity for the existence of their rings and bosses almost as religiously as the English believe in the necessity for their princes, dukes, and lords. The bosses, however firmly they may apparently be established in popular estimation, have not yet succeeded in making the land their special property. Hence their position is weaker than that of the English bosses. The wealthy man of America who has grown up in consequence of the operation of the Latin laws regards politics with disdain. He uses his wealth to bribe the bosses and the parties for his own aggrandisement, but he rarely becomes a boss himself. In England wealth and politics are united. If the American can prevent the union of the millionaire and the boss he will have a far less difficult task in relieving himself from the remnants of Latin rule than the Englishman. It must be recognised in both England and the United States that the boss "is there for what he can make," and therefore he is opposed to the interests of the many.

THE POLITICAL BOSS

The American boss appears to me to be the modern representative of the class which founded the Latin aristocracy. Those who attend the political meetings in America may hear him preaching the most devoted patriotism, the highest aspiration for the public good, the desire for honest and efficient

government, the love of law and order, the necessity for charity and the liveliest interest in the poor, while at the same time he takes good care to feather his own nest. In a ruder form of society he would no doubt have given himself high-sounding titles, but these are forbidden in the United States and he does very well without them. He is sometimes an orator, generally a fluent speaker, and he professes to have all the virtues just as his prototype in England does ; and such is the character of the Latin mind, or the mind of an Anglo-Saxon or a Teuton dominated by the Latin spirit, that he probably believes what he says himself. He measures the public good by his own interest, and honestly—that is, as honestly as is possible to a true Latin—believes that what conduces to his own benefit must necessarily conduce to the public benefit. His ambition for power and his greed for wealth blind him to the mercenary and ambitious aspirations by which he is dominated. He is a true Latin in his desire to govern others, and he is ignorant of his inability to govern himself. He persuades himself that he is actuated by the purest motives, and that being so the end justifies the means. He is utterly unscrupulous because of this belief, and consequently he is the most dangerous element in the population with which the Anglo-Saxon has to deal in all Anglo-Saxon countries. He represents the Latin spirit among us in its worst form—that of the greedy self-seeker for wealth and power.

CHAPTER XVII

THE AMERICAN CHARACTER

AMERICAN EXPANSION IN EARLY TIMES

THE desire for expansion and colonisation, which I think is a characteristic of all young and growing races, was in the case of the Americans satisfied by the extent of the continent on which the colonies were situated. Hence we see that, while the populations of the crowded countries of Europe were compelled to seek for homes in far-off lands, the Americans had ample room to spread out westward until the shores of the Pacific were reached. The Americans have annexed the whole of the continent lying south of the St. Lawrence River, the chain of great lakes, and the forty-ninth parallel of north latitude, with the exception of Mexico and what is known as Central America. The greater part of this enormous stretch of country was claimed only by the aboriginal Indians whose rights were not considered. The State of Louisiana was claimed by the French, and these French rights were sold by Napoleon I. to the United States in 1803 for 60,000,000 francs, to prevent the territory from falling into the hands of England and to provide money for his projected invasion of England. In the wild rush of adventurers across the continent the northern territory of Mexico was invaded, and the American settlers there were placed under military rule. Against this they revolted in 1836, and for about eight years Texas was an independent republic. In 1845 it was absorbed into the Union, but not

without a fight with Mexico. New Mexico was annexed in 1846, and California was seized by Colonel Fremont the same year in consequence of rumours that projects were on foot in England and France for the founding of new colonies on the west coast of the American continent. Fremont's action was repudiated by the Government, and he was tried and sentenced to be dismissed ; the sentence, however, was remitted, and he was allowed to resign his commission. The territory was ceded to the United States by the Mexican Government in 1848, or shortly before the great gold discoveries. It may be said, perhaps, that the territory comprised in the Republic has been conquered with less bloodshed than the territories in the majority of other great nations, but it needed perhaps the most bloody of recent wars to keep it together later on. Apart from this and the massacre of the Indians the building up of the great Republic has been only less peaceful than the building up of the Australian Commonwealth.

THE AMERICAN AND THE OLDER RACES

Hitherto the Anglo-Saxon has been dominated by the Latin belief that the older races whom we call savages have degenerated from the perfect man as he was first created. The evolutionary theory supplies no foundation for such a belief, but it has yet to be estimated how far the belief that the Negro, or the Indian, or any other coloured race was the inheritor of the curse pronounced by Noah on his son Ham is responsible for the barbarity with which these poor creatures have been treated. When the Anglo-Saxon understands his true relationship to these "children of nature" he may perhaps realise that he stands somewhat *in loco parentis* towards them. I do not mean to say that he will not employ them in useful work. As the dominant race he has as much right to make them work for him as he has to make use

of the horse, or the dog, or any other animal. But there is no excuse for barbarous treatment; for taxing a man of any of the older races beyond his strength, or for demanding from him services which he cannot render without discomfort or pain. The history of the British relationship with the older races has not been always as humane as it might have been, but much of the cruelty was due to ignorance, which is no longer a valid excuse. The Tasmanians were killed off as much by the mistaken desire of the missionaries to better their conditions as by the brutality of the bushrangers. Anglo-Indians still regard the high-caste natives as "niggers," and refuse to associate with them in India, although in England the Indian is admitted into society as an equal. The greed for land in the early settlers in New Zealand caused war with the Maoris, and there have been more than one war with the Indians in Canada. But nowhere in recent times and in other Anglo-Saxon communities have the natives been slaughtered so ruthlessly and so barbarously as in the United States. In other branches of the Anglo-Saxon race a great change has taken place with regard to the treatment of the older races within the past twenty-five years. The Maoris of New Zealand are regarded as the equals of the whites. They govern themselves and send their representatives to the Parliament of the country to watch over their interests. The report of Mr. Hamilton Fish on "The Management of Indians in British North America" (January 21st, 1870) said, "The treatment of the Indians is far more liberal and humane in Canada than it is in the United States," and this American testimony to the superiority of their methods is highly valued by Canadians. In the British South African Colonies the negro is treated, as a rule, more humanely than he was even a generation ago, while in the United States he is tortured with all the barbarity of the Spaniard. While this is possible,

the sympathy of Americans with the oppressed of Ireland, Finland, Poland, Armenia, or elsewhere can only be regarded as hypocritical.

THE INDIAN AND NEGRO PROBLEMS IN AMERICA

The natural deduction from this is that the Anglo-Saxon of the United States has not yet developed a capacity for dealing with the older races equal to that shown by the Anglo-Saxons of other countries. How far this may be due to his policy of self-isolation, which, necessary as it once was, is now absurd, has yet to be decided. No doubt the growth of the sentiment of humanity in England, Australia, Canada, and even in South Africa, has been largely due to communication of ideas between these countries, so that a sort of unacknowledged rivalry has grown up, and each country endeavours to outdo the other in the care of its aborigines. This process is less developed in South Africa, because all the older races are fighters. If they welcome the white man when he first appears among them, they resent his intrusion later, and it sooner or later becomes necessary to convince him that the white is the stronger, but when this lesson is once taught, there is no more excuse for cruelty or oppression. When travelling across America in 1893, I once remarked to an American that I supposed he regretted the slaughter of the buffaloes. "No, sir," he replied, with a hard look in his eyes; "every buffalo meant an Indian, and they are pison." Now, vindictiveness to a conquered enemy is unworthy of a great people. The Indians have been conquered, and it is surely time that the original owners of the soil should be treated generously. However savage and cruel they may have been, they were never more savage or cruel than the Americans themselves now are to the negro. I am aware that there are thousands of Americans who are as humane and altruistic as any other Anglo-

Saxons, but until they make their voices heard more effectually than they have hitherto done, the disgrace of the unjust and cruel treatment of the negro in America must be considered a national crime. The race problem in the United States is a difficult one to deal with, but science should evolve some method of dealing with it effectually and without cruelty or injustice. The American has a far more difficult task before him than the conquering of the "nigger," and that task is the conquering of himself.

NEED FOR MORE KNOWLEDGE

There will be no general opposition in the United States to the doctrine that the Anglo-Saxon does not belong to the Latin or any other branch of the Melanochroi. The idea of superiority to all other peoples, which I attribute to the isolating and restricting policy of the country, is constantly being asserted. The opposition to the immigration of Italians, Greeks, Hungarians, and others, is openly stated to be due to the inferiority of these people to the American. The Spaniards of South America are contemptuously called "Dagos." The idea of superiority of race is generally carried to an absurd excess, but better knowledge of ourselves and the older races will probably tone it down to a reasonable level. Some day, perhaps, Anglo-Saxons in America, Great Britain, Australia, etc., will be educated specially to deal with the older races. The late Sir Richard Burton was admirably adapted to represent the Anglo-Saxon among the Arabs, and the late Miss Mary Kingsley had a like affection and appreciation for the West African. When our colleges are organised on a reasonable basis, and when other ancient people besides the Greeks are thought worthy of study, we shall perhaps evolve a class of students to whom we may trust our relations with the older races with confidence. At present our ignorance of the charac-

teristics, religions, modes of thought, aspirations, and sentiments of those children of Nature is as profound as it well can be, and probably the majority of the mistakes in our dealings with these races are due to this ignorance. Hitherto the dependencies of Anglo-Saxon countries have been governed with a view to making a profit out of them. When we have reformed the Governments of our own countries it is not impossible that we may extend our new system to these dependencies, and endeavour to govern them for the benefit of those persons who inhabit them rather than for a class who rarely, perhaps, even visit them.

THE WORSHIP OF THE DEAD

How much this hatred and contempt for the older races is due to the belief that they are castaways who have degenerated from the high position in which our first parents were created, it would be impossible to say without further investigation, but I think this belief has had a demoralising tendency on our relations with the older races. As I have already pointed out, the theory of evolution directly contradicts this old-time superstition. The Indian, the Negro, the Spaniard, the Filipino, the Chinese, or the Hindoo are not degenerates, and they have as much right to humane treatment as the horse or the dog. Racial antipathy is a common feeling, but the Anglo-Saxon having nothing to fear from these ancient peoples should be superior to such a sentiment. Apart from the ridiculous dogma of hereditary depravity, the anthropomorphism common to all races seems to me also to have had a demoralising influence on the Anglo-Saxon. Probably man will always be anthropomorphic. He can conceive of nothing higher than himself to worship, perhaps, but there is nothing in the theory of evolution to justify a continuance of the worship of the dead. Evolution teaches us that the perfect

man has not yet appeared on earth. Even George Washington had the faults of his age and race. A hundred years since the Anglo-Saxon had not freed himself from the Latin so completely as he has to-day. It will take generations, probably, to work Latinism entirely out of the Anglo-Saxon ; but the Anglo-Saxon of this generation is better than the Anglo-Saxon of the last generation, and he was better than the Anglo-Saxon of the eighteenth century. Superior as George Washington may have been to the men of his day, there are thousands of Americans at the present time who are his equals, if not his superiors. But Washington is regarded as the god of truth, and as it would be presumptuous for a modern American to pretend to compare with or rival the god in truthfulness, the modern American receives no credit from his fellows when he tells the truth. The national character of the American is represented even in his own country as smart, shrewd, not over-particular or truthful, fond of a bargain, and willing to give credit to any one who can overreach him. I believe this character is not overdrawn, and I also believe it may be traced to the worship of Washington which is fostered by the great party leaders for political purposes. The worship of the dead has a demoralising influence on the living in all cases, and not less in the United States than elsewhere.

THE RULE OF THE DEAD

It seems probable, also, that the restrictive policy of the United States since the Civil War has had a repressive influence on the American mind. If this is so, the fact that the United States have not produced any first-class scientific thinker, or writer, or a leader in literature or art, may be due to the cramping of the American brain by the policy and beliefs of the country. In fact, the Anglo-Saxon in the United States is suffering from the disease with which his

brother in England and elsewhere is afflicted, namely, the rule of the dead. The disease, however, springs from different causes in the different Anglo-Saxon countries. In England the Anglo-Saxon has been endeavouring to free himself from the Latin yoke imposed on him before he had developed his racial characteristics. In America the Anglo-Saxon, when he declared his independence, broke off at one effort many of the shackles which had hitherto bound him and which still bind the Englishman ; but to prevent the masses from lapsing into the mediævalism from which they had just been lifted, it was found necessary to frame a Constitution and this, excellent as it no doubt was in the first instance, has since proved a bar to further development. As I have already said with regard to reformers in England, it shows no great reverence for the memory of Washington, Jefferson, Adams, Franklin, Hamilton, or the other great men who freed the American Anglo-Saxon from so much of the Latin yoke to maintain the *status quo*. A nation cannot remain stationary. It must either progress or degenerate, and every obstacle to free progress means degeneration in some form or other. I have spoken plainly, perhaps too plainly for an Englishman to speak of American institutions, but it has been with the hope that, by probing the sore from which the United States suffer to the bottom, the patient may perhaps have a better chance of recovery. The Americans have boasted of their free institutions. They are not free and never can be until the weight of the dead hand of the past is completely removed. It does not matter whether this incubus was due to the Latin or to an Anglo-Saxon ruler, the effect is the same, and Washington would probably, if he could return to earth, be the first to denounce the measure, which he justly looked upon as necessary a century ago. Never perhaps since their foundation have the United States so urgently needed a second Washington as now : a

man to lead them on until they take the position of the leading branch of the Anglo-Saxon nations to which their population and their development naturally entitle them to aspire.

AMERICAN POSSIBILITIES

Whether the Americans will take up this position or not depends entirely on themselves, and they require no army and no navy to substantiate their claim to it. Hitherto the Great Republic has been the most powerful supporter of monarchy outside its own borders, instead of the enemy of that form of government which Washington intended it to be, and which Americans even now declare it is ; because it has not proved that the Anglo-Saxon can govern himself more honestly, more efficiently, in a republic than under a king. The American labouring men are better paid than the English, but poverty is not unknown in the States and it is doubtful whether the American is happier than the Englishman. Fortunes are more rapidly made in the States than in England, where the adventurer finds himself handicapped by having to contend against a privileged class, but wealth does not necessarily bring happiness either in America or in England. In America the public are regaled with stories of the woes of the millionaire, as in England the troubles of a duke or a lord are commented upon. As we read of the miseries entailed on the wealthy by their wealth, we are inclined to wonder why men and women engage in the mad rush for dollars or pounds ; but we soon learn that it is not so much the money itself that is desired as the power, the consideration, the luxury it brings with it. The old Latin desire to rule over his fellows is still strong in the Anglo-Saxon all over the world, and no less so in America than in England. Whether this lust of individual or class rule will broaden in America, as it appears to be broadening

in Australia and New Zealand, into a desire for the supremacy of the Anglo-Saxon as a whole, it is impossible to say. At present the American has only just begun to look outside his own continent. But racial development cannot be stayed altogether. It may be kept back for a time, but, as a rule, checking it serves only to increase its strength. It has been checked in America as in England. If when it breaks away from the obstacles which have hitherto obstructed it, it should impel the American to assume the position of leader of civilisation, there appears to me to be no other nation able to dispute his right to the place. However, this is purely a matter for the American to decide for himself. His country is his own to do what he likes with. If he chooses to break his Republic into small sections to quarrel among themselves after the fashion of the European monarchies, he is at liberty to do so. If on the other hand he breaks the bonds which have hitherto restrained him, abolishes his boodling parties, and makes his country an object of admiration to the stranger, instead of a jest and a byword as it is to too many at present, no one can question his right to effect his purpose, while all true Anglo-Saxons, whether born in England, Scotland, Ireland, Australia, New Zealand, Canada, Africa, or elsewhere, would rejoice to hail him as leader. At the present moment the United States, without a standing army such as Russia, Germany, or France maintain, or a fleet to compare with that of Great Britain, is the most powerful nation on earth. It rests largely with the American whether the Anglo-Saxon is to be a world ruler or not.

CHAPTER XVIII

THE AMERICAN AND HIS ANGLO-SAXON RELATIVES

THE ENGLISHMAN IN AMERICA

ONE evening in the summer of 1894, I was sitting in Union Square, New York, reading the paper under the electric arc light, when a gentleman took the seat next mine. We soon got into conversation, and he asked me a number of questions about England and Australia. At first I took him for an American, but later he informed me that he was English and had gone to America shortly after the close of the Civil War. "Are you a naturalised citizen?" I enquired; and on his replying in the negative, I continued: "That is just what I find that the Americans complain of. They say that whereas the Irish, the Germans, the Italians, and other aliens hasten to get naturalised on arriving in America, the English, the Scots, and the Canadians, hold aloof, and refuse to take a share in the government of the country or to identify themselves with it. I have no doubt that this tends to strengthen the American opinion that the English hate and despise Americans." "Probably you are right," he replied, "but it is the American's own fault." "Why?" I asked. "Well," he replied, "you say you have been in New York for more than a twelvemonth, and therefore you know something of the politics of the country. Now, supposing you were a naturalised citizen, would you take the trouble to walk across the street to vote for Tom Platt or Dick Croker for

any office whatever, National, State or Municipal?" "Certainly not," I replied. "Well, if you would not vote for the Boss himself, would you vote for any of his nominees?" "Most decidedly not," I said. "That is just the position in which the English find themselves here. If they consent to take part in the politics of the country they must belong to one or the other of the great boodling parties." "Could you not found a new party?" I asked. "What would be the use? There have been prohibitionist, agrarian, labour parties without number, but what have they done? No, the only honest course for an Englishman to pursue in this country is to stand clear of politics." "It's a great pity," I remarked sadly. "Yes," said my companion, "and no one feels it more than the English themselves. I have lived over thirty years in America, my wife, my children, are Americans, all my interests, all my property, are in America. I shall never leave this country; and I would willingly give all I possess and start afresh if I could only see one honest election in America." He spoke so earnestly that I was much impressed, and therefore I sat silent for several minutes thinking over what he had said. Then I went on: "But the Australian ballot? The papers are full of its praises. Does not that satisfy you?" "Is it Australian?" he asked. "Well, not exactly," I replied. "No," he exclaimed, "they have taken the form of the Australian or English ballot and have manipulated it in favour of the Party system. Everything is subordinated to Party interests and we have the most corrupt government on earth." "When things come to the worst they mend," I said. "Perhaps the establishment of the Good Government Clubs means the beginning of a reform movement." He shook his head. "I fear not," he said. "I have seen similar movements before and they came to nothing. The Party system is too strong to be shaken. The movers in the cause of good government have no idea of breaking up the old Parties.

They simply propose to start another Party to fight against them, and they will fail as others have before them." I was much impressed by this conversation. The evident sincerity of the man, and his earnest desire to see the United States as good as they are great, were very apparent all through it. I have never seen such pessimism, such despondency in Australia, and I told him so; but it did not seem to encourage him to hope for America.

AMERICAN PESSIMISM

This want of faith in the future of the country is not confined to the English there. It is apparent in the Americans themselves. I have heard Americans express the opinion that the country was too large to be governed as a whole; that there was such a jealousy between East and West, and between North and South, that sooner or later a division must take place. I tried to laugh one of my American friends out of such an idea. I told him that I did not believe that Americans would so far undo the work of Washington as to divide the country into sections, and when he shook his head I laughed at him and said: "Well, you've been talking of annexing Canada for years past; but, by Jove, if you're going to chop the States into little chunks, I'll be darned if we don't come over from Canada and annex you bit by bit." "I wish to God you would," he replied, taking it quite seriously. "If America was as well and as honestly governed as Canada I should not care who governed it." This pessimism is more apparent in the older portions of the States than in the younger—in New York, Philadelphia, Boston, than in Chicago or San Francisco—but it is not altogether absent even in the West. According to some the country has been too prosperous, has gone ahead too fast, and a reaction is inevitable. Others say that the country is too much governed, that politics are always corrupt and

the politician always dishonest. If this is so then the problem before the American seems to be how to eliminate the politician. How this is to be done it is impossible to say at present. Like many other questions which I have raised in this treatise, it will require to be dealt with separately by those who have made a study of politics. But perhaps it may be found that our present parliamentary system is nothing more than a temporary expedient to prepare the way for some more efficient form of government. Our present representative system has been evolved gradually from the feudal system and is at best but a compromise. In England it tends to keep the power of control in the hands of the privileged classes, while in the United States it fails to attract the better class of citizens. It is said there that politics are and always must be "dirty," and a politician is generally regarded as more or less of a rogue.

THE BOODLING POLITICIAN

The boldness and openness with which the boodling politician operates has been regarded both by English and American observers as an evidence of the depraved moral condition of the United States generally, but I doubt whether this is the correct view to take. There is far more stability in the corrupt Governments of the people of the Latin race, where the politicians work in secret, than in America, where they openly boast of their corruption, because in these Latin countries the public is kept in ignorance of the doings of the politicians, while in America it is impossible to keep anything secret and therefore every American is aware that the main business of the politician is boodle. We see the disease perhaps at its worst in the United States, and this is in accordance with what I have observed in religion, morality and other matters, namely, that the Anglo-Saxon when he departs from what he

has inherited from his Latin ancestors rushes to the opposite extreme. Perhaps the true remedy may be found in an extension of the British system of local self-government, which tends to make each individual responsible for the good government of his or her own district. It brings the government of the country, in fact, into the home of the people, and there is no doubt that the so-called loyalty of the self-governing British Colonies is due to the fact that they are left free to rule themselves. It is for future investigators to determine whether it is possible to extend this system so as to permit the local authorities to have full power to deal with all local interests, political, social, legal and ethical, as well as administrative, and thus to reduce the power of the central legislatures to a minimum. Hitherto the American has declined to study this British system, because he regards everything "English" as "un-American."

THE ANTI-BRITISH FEELING IN AMERICA

I have already said that the animosity of England towards the American, natural enough after the secession of the colonies and at a time when the prestige of England was supposed to have been irretrievably damaged by that secession, gradually passed away, until at length Washington, the rebel and atheist of a former day, came to be regarded as almost as much the father of the British Colonial Empire as he was of the United States themselves. It has been said that but for the lesson which Washington taught the British Government the present Colonial Empire could not have been built up. There is some truth in this although we may be quite certain that if the American colonies had not rebelled some other of the colonies would have done so, because it is natural for the Anglo-Saxon to struggle for self-government. We also know

that in spite of the severe lesson which Washington read to the British Government both Canada and Australia were compelled to threaten to follow America's example to secede from the Empire before their right to govern themselves was acknowledged. In fact, the Anglo-Saxon everywhere, in England as in the Colonies, has been forced to fight hard to free himself from the central authority built up by the Latin conqueror. In England, therefore, the national animosity to the Americans gradually died out, while in America the similar national animosity to the Britisher was fostered and encouraged, at first with the laudable object of creating a national American spirit, but later for purely boodling purposes. That it has done more injury to the American than to the English cannot, I think, be doubted. It has prevented the American from observing the changes which have been made in British institutions, not only in England but also in her colonies, so that the average American is as ignorant of his nearest neighbour, Canada, as he is of Australia. How different has the conduct of the Englishman been in this respect! France is and always has been the hereditary enemy of England, and loudly boasts of her antagonism, and yet England has not disdained to learn from France. She has, in fact, learned more from France than from all other nations put together. In the early half of the nineteenth century the phrase "They do these things better in France" was almost a stereotyped line in the English newspaper, and it is still seen occasionally. The French have always shown skill in administration, and the English have profited largely from their observations in this respect. But the influence of France on England has been negative as well as positive, and England has learned what to avoid by noticing French institutions. The Americans have acted on a different principle. Cut off from their brethren, they disdained to learn from the

foreigner, and therefore even their sympathy with and gratitude to France for her countenance during the early stages of their national life has been negative rather than positive. They have learned as little from France as from England, but their French sympathies have tended to strengthen the hold of the Latin on them.

EVILS OF ISOLATION

It is unfortunate for a young community to be shut off from the world. Isolation is as bad for a nation as for an individual. Civilisation has progressed where the admixture of peoples and races has been greatest. Even war by bringing people of different nationalities, or perhaps races, together has been a powerful agent in building up civilisation and science. And therefore the breaking down of the curtain behind which the United States have hitherto hidden themselves from the world is an augury for a new movement in America. The war with Spain has forced the American to withdraw this curtain, and he can never again retire behind it. The discovery that England is not an enemy to be feared, by the American, but a friend, a brother who can be trusted, holds out strong hopes that the old animosity, or what remains of it, will soon pass away, and that the American will no longer consider that because an institution is "English" it must necessarily be "un-American." Science does not belong to any particular section of our race. Every section has contributed more or less towards building up our present knowledge. What one section has done belongs to all, and each section has a right, not merely to take any branch of science and use it for its own purpose, but also to alter and improve on it if possible. When the American adopts the British system of local self-government, he may perhaps find in it the means of diminishing the

power for mischief of his politicians, and in doing so he will confer a benefit on other Anglo-Saxon communities as well as his own.

THE ENGLISH AND AMERICAN ARISTOCRACY

The modern politician is, no doubt, a product of the Latin laws of Anglo-Saxon countries. In the United States we see him laying the foundation of an aristocratic class, which will monopolise the wealth and political power of the country if he is allowed to proceed. In England we see the institution he is struggling to establish in the United States in its more advanced stage. But we have to go back to feudal times to see it at its highest state of perfection. To the first rude originator of the Latin system, the brigand, we have therefore to add the political agitator. In the United States he has the way prepared for him, because the laws which call him forth from the community are already in force. The early Latin politician was compelled, not merely to establish his order, but to frame the laws which would perpetuate it. How admirably he carried out his purpose may be seen by a study of the manner in which these laws are building up an aristocracy, differing only from that of England in antiquity, and the possessions of titles in America and Australia. But the continuous struggle for self-government on the part of the masses has weakened the aristocracy of England very considerably, and, but for the glamour thrown round it by its antiquity, it would perhaps ere now have been swept away. In America and Australia there are forces working against the politician and millionaire. Public opinion is strongly opposed to any class distinction, and it is curious to note the struggle now going on in these countries between the laws as they are and public opinion as it is forming. Apart from the laws, the tendency, both in America and in Australia, is to eliminate

the two extremes, the hereditary noble or wealthy class and the hereditary pauper. How long the people of these countries will be contented to merely fight against the Latin law, instead of replacing it with some other more congenial law, which will tend to develop the Anglo-Saxon spirit instead of retarding its development, it is impossible to say, but it seems impossible that the present fight between the Anglo-Saxon spirit and the Latin spirit can go on very much longer. Of course, while there is so much of the ancient mediævalism in the English Government, it is absurd to dream of any close alliance between England and America. Even Australia showed by her rejection of the proposal for "Imperial Federation" that, while the Australians did not desire to break away from the mother-country, they were determined not to draw the bonds any closer than they are at present; and if Australia will not consent to any closer union with England in the present circumstances, it is absurd to entertain any hopes of a close alliance between England and the United States. The Canadians are willing to agree to Imperial Federation as a protest against American coercion. As Professor Rambaud said, "*Sans doute ils sont de loyaux sujets de l'Angleterre, et la protection britannique est un de leurs garanties contre les ambitions de la République Américaine.*"

THE ANGLO-SAXON IDEAL

It will be seen from what I have said that it is the Latin spirit in the Anglo-Saxon himself that is keeping the Anglo-Saxon communities apart. It is the remnant of this spirit which still lingers in the blood of the Anglo-Saxon, which is the cause of the ignorance of the Anglo-Saxon of one country of the Anglo-Saxon of another country. It is this spirit which rouses the antagonism of Anglo-Saxon against Anglo-Saxon, and prevents the union of

the Anglo-Saxons throughout the world into one family. As this spirit dies out within us, the Anglo-Saxons will naturally draw closer together, and as the remnants of feudalism are swept away, the way for a confederation of the Anglo-Saxons throughout the world will be opened. When the Anglo-Saxon of England or of America understands himself, he will necessarily understand the Anglo-Saxon of other countries. He will realise that in each country the Anglo-Saxon has been struggling slowly and blindly towards the same ideal, and he will perhaps be able to judge which country has approached more nearly towards the Anglo-Saxon ideal. He will see that the reformers of one country are closely connected in sentiment and sympathy with those of every other Anglo-Saxon country; that while the Anglo-Saxon in one country has made further advances in some one direction than those of another country, yet that these have advanced in a different direction towards the same goal. It is not, however, so much the material advances which have been made in each country which are valuable as the trend of public opinion. When public opinion points towards a reform—that is to say, when the masses are educated sufficiently to perceive that a reform is necessary or even expedient—the way is prepared for that reform.

EVILS OF PREMATURE REFORMS

We have examples of the mischief which may be done by forcing a reform before the masses are sufficiently educated in the Civil War in England, the French Revolution, and the founding of the American Republic. In England, in 1642, modern democratic republicanism was unthought of. The most that could be done was the substitution of one personal ruler for another. The reaction known as the Restoration was inevitable, and probably it will

be found that progress was retarded rather than promoted by the premature action of the leaders of thought of the time. The foundation of the American Republic likewise was premature. The leaders had imbibed the new ideas promulgated in France in the eighteenth century and acted upon them. The masses in America were ignorant of this new science. It was necessary to formulate the Constitution to prevent the country from falling back into a monarchy. There can be no doubt that this measure, nobly as it is worded, and necessary as it was at the time, has for some fifty years past been a barrier to further progress, and the main cause of the evils which exist to-day. If this is admitted, then its continued maintenance must be considered as an insult rather than as a compliment to the founders of the Republic and the framers of the Constitution, and if these men could rise from their graves to-day their first act would be to sweep away this obstruction to progress. It must be obvious that it is behind this Constitution that the corrupt politician shelters himself, and therefore that its tendency is now for evil rather than for good. In the French Revolution we see a more palpable example of the evils caused by premature reforms. The influence of the teachings of Rousseau, Voltaire, Turgot, Quesnay, Bernardin de St. Pierre, Bailly, Laplace, Lavoisier, Buffon, and others in all departments of science and thought, made itself felt in America, while the American Revolution reacted upon France and precipitated the Revolution there. In its early stages the Revolution was purely Teutonic in character, but this was only for a very brief period. The Latin spirit was soon roused, and was strong enough to overwhelm the Teuton in the masses. Hence the excesses, the barbarities, the "Terror." The movement culminated in the rise of Napoleon, who represents, perhaps, all that is best in the Latin; and as he calmed down the Latin spirit, he was hailed

as a saviour by numbers of persons, especially by all those in whom the Latin spirit was dominant. But if the Civil War in England or the Revolution in America tended to retard progress in these countries for a time, the horrors of the French Revolution so revolted the world that even now, more than a hundred years later, people talk of it with dread, and fear to make a change lest the "Terror" should be repeated. I confess that France dominated by the Napoleonic idea may perhaps be still liable to somewhat similar excesses in the event of a revolution; but the Anglo-Saxon in all lands has been so long accustomed to govern himself that the future may be looked forward to with confidence so far as he is concerned. There will be no more beheading of monarchs or murdering of nobles in Anglo-Saxon communities. The fight will be at the ballot-box, not in the tented field.

CHAPTER XIX

THE UNITED STATES AND CANADA

THE CANADIAN

WHEN the American Colonies declared their independence, those colonists who remained loyal to the King left the country, some going to England while the majority crossed the St. Lawrence River and settled in the country which had recently been conquered from France, and thus, perhaps, laid the foundation for the animosity of the two branches of Anglo-Saxons which practically divide the continent of North America between them. But notwithstanding this animosity the influence of the United States on Canada has been very great, and the majority of the Anglo-Saxons in Canada are as passionately republican as the Americans themselves. The Canadians have severed the connection between Church and State, have adopted secular education, the decimal money system, manhood suffrage, and other reforms first instituted in the United States. The development of the Anglo-Saxon in Canada has been to some extent, perhaps, retarded by the presence there of a compact body of descendants of the early French settlers who were permitted to retain their ancient laws and customs. Thus the seignories, with their feudal rights and immunities, were perpetuated. So unprogressive are these French Canadians that it is said that they are now more French than the French themselves; that if an observer wishes to study the French of ante-revolutionary times, he must go

to Canada, and not to France, to find them. Apart from their religion, the French Canadians do not differ from the Anglo-Saxon Canadians in loyalty to their own country, and if ever a rupture between them should take place, it would be caused by an attempt to interfere with the religious freedom of the Frenchmen. Any such interference, therefore, should be carefully avoided by the reformer. I have already said that it is impossible to force into the mind of any man or woman a higher conception of the Creator than he or she is capable of understanding. Such a conception can only be promoted by education, and the more highly the children of Anglo-Saxons are educated the more elevated will be their conception of the Creator and of their duty to Him. The Latins do not accept our science, and a knowledge of the physical and moral sciences can only filter slowly into the minds of those who are educated in the Latin Church. But sooner or later this higher knowledge will find its way into the minds of the youth even of Latin parents, and make reforms possible without force. There is ample scope in Canada, as in other Anglo-Saxon communities, for the exercise of the eminently Anglo-Saxon qualities of patience and self-control.

GREAT BRITAIN AND HER COLONIES

The average Englishman is as profoundly ignorant of the colonies founded by his countrymen as he is of foreign nations—perhaps more so. It is said that “he learns geography by means of his wars,” and as he has not been at war with his colonies he knows little even of their geography. To the average Englishman the Colonies are small, sparsely populated patches of earth, entirely insignificant as compared with England, and useful only for the trade they bring to the mother-country. This ignorance is due to the ignorance of the Englishman of his

own characteristics, but it is an ignorance shared by the American, the Canadian, and other Anglo-Saxons. If the Anglo-Saxon knew himself he would know his relatives in other lands. It is to this ignorance of his own racial characteristics that we may trace much of the disagreement which has occurred not only between Canada and the British Government, but also between Canada and the United States. Thus when the boundary between the United States and Canada was adjusted, the English regarded a few square miles somewhere in America as of little value, while to the Canadian they were of vast importance. The American valued the land which the Canadian claimed as belonging to Nova Scotia simply because its acquirement gave him a victory over the hated Britisher, and no doubt Daniel Webster owed very much of his popularity among his countrymen to his "smartness" in doing England out of a considerable stretch of territory. To the Canadian, however, the transaction appears in quite a different light, and Daniel Webster is still roundly stigmatised as a "mean liar." That he did tell a deliberate lie cannot, I think, be denied, but it strikes the Canadian and the American from different points of view. The American profited by it, and therefore regards the swindle as justifiable; the Canadian lost, and still feels sore about it.

THE CANADIAN AND THE AMERICAN.

This transaction took place so long ago that it might have faded from the mind even of the Canadian before now but for the fact that he has been frequently reminded of it by other irritating aggressions. That the American does not read his own history aright is, I think, evidenced by the fact that, while he is aware that it was the coercive policy of England which drove him out of the Empire, he still hopes to force Canada into the Union by coercive measures.

"We have only to wait," said an American statesman, "and Canada will drop into our mouth like a ripe plum." But the American will not wait and the plum does not ripen. Probably the two countries were never nearer to each other than they were during the liberal policy of the United States from 1845 to 1859. Since the American Civil War the policy of America towards Canada has been aggressive in the extreme. The Americans have vented their rage at the alleged sympathy of England with the South, on Canada, and this injustice still continues. The United States closes its ports against Canadian fishermen, and Canada replies by insisting that American goods trains in transit over Canadian lines shall be sealed by Canadian as well as by American officials. Canada throws out feeders from her lines to tap the trade of the United States, and a cry is raised by the Americans that their country is being sacrificed to Canadian interests, while a demand is made for the abolition of the bonding system. America passes alien labour restriction laws, and Canada seizes American fishing boats and takes other retaliatory measures. Each country imposes strong "protective duties" on the products of the other, and so the fight goes on. It is a sorry spectacle from the Anglo-Saxon standpoint, as pitiful as a fight between two brothers. Here we see the Yank and the Canuck standing on either side of perhaps the most magnificent inland waterway in the world, nagging at each other during the week, while on Sunday each one retires to his respective church to sing—

How good and how pleasant when brethren agree,
Bound closely together in firm unity.

THE ANNEXATION OF CANADA

Whether such conduct is worthy of Anglo-Saxons we may leave the parties themselves to decide. But

whose fault is it? In family quarrels the parents are frequently to blame when brothers and sisters do not agree. In this instance, however, the parent country has no control whatever over one of the parties and very little over the other. Both have "grown up," so to say, and the parent, like other observers, can only look on either in sorrow or in mirth as it strikes the individual. So far no thought of forbearance appears to have occurred to either of the parties, and the breach between the two great portions of the continent grows wider and wider with each generation. If the American understood his own racial characteristics he would realise that if he desired to "annex Canada" he is going in directly the opposite way to realise his wish. Years ago W. B. Aitkin pointed out that there were four ways by which Canada might be united to the Republic: viz—"(1) Conquest; (2) Declaration of independence by the Canadians, and subsequent cession of the territory to the United States; (3) Cession of Canada by its people, with the consent of Great Britain; and (4) Cession by treaty arrangement between Great Britain and the United States with the consent of the Canadians."¹ With regard to the first, no one can doubt the ability of a country with seventy millions of inhabitants to forcibly annex another contiguous country with only five millions. In reference to this Sir Charles Dilke said, "The active militia and partially paid force in Canada is thirty-seven thousand, with a tendency to decrease. However much we may trust the pacific intentions of the United States and the friendliness of her people, we can hardly be of opinion that a country under a separate flag, with a frontier purely arbitrary and of enormous length, can occupy a position consistent with her dignity as a separate confederation, unless she possesses a defensive force which would have some chance of repelling a possible attack. . . . If Canadians were

¹ "The Dominion of Canada: a Study of Annexation."

unanimously anxious at all costs to maintain their independence of American influence or domination, they would keep up a large organised defence militia. As a fact, Canada does not do so."¹ Canada, therefore, owes her continued freedom to the pacific and forbearing policy of her powerful neighbour. England has her Ireland, France her Corsica, Russia her Poland and Finland, Germany her Schleswig-Holstein and Elsass—Lothringen, and perhaps it is as well that America has not a similar trouble. Reviewing the past it may perhaps be decided that Canada will never be annexed by the United States.

HER MANIFEST DESTINY

The prospect of a peaceful union by any other of the three ways mentioned by Mr. Aitkin is not a bright one at present, but it is impossible to say what the future may bring forth. At present, having regard to the corruption in America, and the far more democratic republican form of government in Canada, it appears to me that in consenting to amalgamate with the United States the Canadians would be stepping from a higher to a lower level of civilisation, and no people would willingly do this. If we compare the United States of to-day with the United States of the first two or three Presidents, I think we should come to the conclusion that if it were possible for Washington, Jefferson, Adams, Hamilton, Franklin, or any other of the more advanced republicans of their day, to visit the country they loved so well at the present time, and to compare it with Canada, they would feel disposed to curse themselves for having rebelled against King George. What do we see there? Not a "government of the people, by the people, and for the people," but a government of the people, by the

¹ "Problems of Greater Britain."

most corrupt of the people, for the boodler and the schemer. In fact, it is Latin in principle, and not Anglo-Saxon. In all countries and in all ages corruption has been the rule under Latin administration, but whereas the real Latin hides his corruption under the guise of honesty and patriotism, the American, not being a pure Latin, but having a great deal of the honesty of the Anglo-Saxon in his composition, boldly avows his corruption and boasts of it. When he discards it and establishes an honest and efficient government, he will raise himself to the Canadian level. When he refrains from his attempts to coerce Canada, and permits a generation of Canadians to grow up free from any sense of American coercion, antagonism, and injustice, then perhaps Canada may draw nearer and nearer to the United States, and possibly may in the end fulfil her "manifest destiny" by amalgamating with the United States.

THE POLICY OF RESTRICTION

Notwithstanding that the founders of the country accepted the principles of the new science of political economy, and adopted Free Trade as the basis of union between the States, the American has generally adhered to the older policy of restriction, and has thus hampered not merely his own trade but has also induced the Canadians to retaliate by adopting the same selfish and demoralising policy. Even if there was any truth in the assertion that levying customs duties does protect the native worker against his foreign competitor, the fact that it creates the crime of smuggling and fosters the crimes of forgery, falsification of invoices, etc., should be sufficient to condemn it in all Anglo-Saxon countries. But when the theory which I have promulgated is more widely understood, and it is realised that we have inherited this policy from the Latin conqueror, we shall also

realise that it is opposed to the Anglo-Saxon spirit, and the whole system will be swept away. Probably it will be recognised that taxing the products of a foreign country is an insult to that country, and almost tantamount to a declaration of war. Both Americans and Canadians have openly proclaimed that they have adopted this policy for the purpose of influencing Great Britain and each other. The threat to tax the products of some other country is frequently made in the United States for the purpose of influencing the policy of that country. Thus the Americans, who would fight to the death to prevent any foreigner from interfering with the policy of their country, set an example of foreign interference wholly at variance with objects for which the Republic was founded. This policy, in fact, is unworthy of an Anglo-Saxon country. It belongs to the older races, and was carried to the greatest excess, perhaps, by the Latins, but, like all other institutions of that race, will die with it.

THE LATINISM IN THE AMERICAN CHARACTER

When we compare the United States and Canada with the Anglo-Saxon communities in the Southern Seas, we see that the Anglo-Saxons of North America have done far less to work the Latin spirit out of their system than the Australians or New Zealanders. In this respect the Canadians are more advanced than the Americans; and it is impossible, I think, for a keen observer to reside a sufficient time in North America to enable him to compare the Anglo-Saxon south of the St. Lawrence with the Anglo-Saxon north of that boundary, without arriving at the conclusion that the general tone of public opinion is higher in the north than it is in the south: that is, that the Canadian is superior to the American in morality and truthfulness. The American, in fact, shows all the pride and arrogance of the Latin, and the desire to govern others,

although he has not as yet demonstrated his ability to govern himself to his own satisfaction. I once attended a monster meeting in the Hall of the Cooper Union in New York. The meeting was called to oppose Tammany influence in the municipal elections. One of the speakers was Mons. Ducey, of St. Patrick's Cathedral, a great favourite with all who know him and affectionately called by New Yorkers of all denominations "Father Tom." He began his speech by saying, "We have been struggling for Home Rule in Ireland for seven centuries, and the only place where we have obtained it is right here in New York, and a fine mess we have made of it." He referred, of course, to the popular saying that New York, San Francisco, and other cities in the States are governed by Irishmen. Now the Irishman is, as I have already said, more Latin by reason of his adherence to the Latin religion than the English, the Scot, or the Australian; but he owes his influence in the United States, not to the fact that he is Irish, but to the Latin spirit in the States due to the severance of the American from the other branches of his family, and to the French sympathy and gratitude of which I have already spoken. The evolution of the Anglo-Saxon has been retarded in the States by this sympathy with and gratitude to France, by the isolation of the American and his consequent ignorance of what the Anglo-Saxon has done and is doing elsewhere. Quite recently we are told that the reports of advances made in New Zealand have attracted much attention in the United States, and that Americans have visited New Zealand to examine and report on the developments there. But Americans need not have gone so far to learn some very useful lessons. Although the two countries are so close together the American knows little of Canada. And yet the fact that Canada can exist without parties comparable with those of the United States might have suggested that a study of Canadian institutions would be of

benefit to America. It will be useless, however, to study either Canada, New Zealand or Australia, until the American is prepared to face the truth, and to acknowledge that the existing evils in his own country are due to defects in his system. When he arrives at this stage—when he can see the beam in his own eye and can realise that, as compared with it, the mote in his neighbour's eye is a very small matter indeed, then there will be room to hope for reform. When that time comes, perhaps it may be Canada which will annex the States rather than the States which will annex Canada. Taking a purely impartial and disinterested view on this question, it would seem that the time must come when a union between the two countries will be a necessity. The annexation of Canada by the States might possibly be a compulsory union, and if so it would entail evils which it might require generations to remove. The annexation of the States by Canada could not possibly entail such evils, and therefore of the two it is the more preferable.

ANNEXATION OR AMALGAMATION?

I think that when the American seriously examines the whole question he must admit that there are only two alternatives if Canada is to fulfil her "manifest destiny." Either she must be annexed by force or she must be induced to join by conciliation. The coercive policy is as ridiculous as it is mischievous. If we turn to the histories of England and Scotland we see how the policy of coercion failed there. Hadrian built a wall to separate the two countries in A.D. 102. Knut after having conquered England made the Scots acknowledge him as overlord. After the Conquest the Kings of England spent much of their time, money, and men in attempting to conquer the Northern Kingdom. Perhaps if the files of the daily papers of that time could be consulted we should find

scare head-lines such as those which now sometimes appear in American papers. For instance: "Scotland must be annexed," or "It is a danger to England to allow an extensive frontier to be controlled by an enemy." And so on, and so on. Benjamin Franklin said: "At the time of the union between England and Scotland the latter made the objection which the smaller States now do. But experience had proved that no injustice had ever been shown them. Their advocates had prognosticated that it would again happen, as in times of old, that the whale would swallow Jonas, but he thought the prediction reversed in the event, and that Jonas had swallowed the whale, for the Scotch had, in fact, got possession of the Government and gave laws to the English."¹ At present the Canadians govern themselves as free from outside control in all local matters as the Americans themselves. They are not such fools as to surrender this advantage simply to please a neighbouring people who know nothing about them and care less—who, in fact, devote their energies largely to devising methods of irritating, if not of injuring, the Canadians. If the Americans desire union with Canada on any other terms than compulsion, they must prove to the Canadians' satisfaction that it will be to their benefit. But as long as the Government of the United States is less honest and less efficient than that of Canada it is impossible to prove this, and if the Americans desire as earnestly as they say a union with Canada, it should be an additional incentive to them to improve their own political conditions so as to make a union between the two countries beneficial to both.

¹ "Autobiography of Thomas Jefferson."

CHAPTER XX

THE ANGLO-SAXON IN THE SOUTH

THE AUSTRALIAN

IF we desire to study the Anglo-Saxon in his most advanced stage towards the evolution of a social, ethical, political, and industrial system adapted to his needs at the present time, we have to go to Australia or New Zealand. That this evolution is yet in its infancy may be readily admitted, and the Anglo-Saxon is no more satisfied in these new lands than he is elsewhere. He has not yet evolved his own peculiar form of civilisation, but he has removed some of the obstacles which as yet prevent progress both in Europe and America. In doing this, he has admittedly followed America rather than England, and this, as I have already explained, was largely due to the influence of Wentworth. When the Australian Colonies were granted their free constitutions they followed the United States in adopting manhood suffrage, in disestablishing the Churches, in secularising education and in many other reforms. But they preferred the English representative form of government to the American form. The American influence was strongest in Victoria, and the Victorians called themselves the "Yankees of Australia." It is worthy of note that this movement took its rise, not among the native-born Australians, but among the English, Scottish, Irish, and other more or less Anglo-Saxon settlers in Australia. With the exception of New South Wales and Tasmania the native population

was too small when this movement began to influence it to any marked degree. It is only within the past ten or twelve years that the real Australian, the man born in the country, has taken a prominent part in the government of his own country, and even now the majority of the legislators in the various colonies were born elsewhere. Probably no authority on Australia has been quoted more frequently than Anthony Trollope, and it is through his influence that the Australians have been credited with being the greatest "blowers" on earth. Trollope was only in Australia from August 1871 to October 1872, and during that time he travelled rapidly over a country as large as Europe. He recorded what appeared to be to him worth recording, but had not the time to trace out the development of the habits he spoke of. He said: "They blow a good deal in Queensland, a good deal in South Australia. They blow even in poor Tasmania. They blow loudly in New South Wales, and very loudly in New Zealand. But the blast of the trumpet as heard in Victoria is louder than all the blasts—and the Melbourne blast beats all the other blowing of that proud colony. My first, my constant, my parting advice to my Australian cousins is contained in two words—Don't blow!"

AUSTRALIAN BLOWING

If we trace out the history of Victoria, the colony which "blows" loudest, we find that the first settlement took place there in 1835, and the first child was born in the territory in 1836. If this child was alive in 1872, when Anthony Trollope wrote, he was only thirty-six years of age. For many years there were but few women in the settlement, and only a very small number of children were born. The great rush of population to Victoria began in 1852, on the discovery of gold, and it was at this time that the blowing began. But at that date there

were no adult native Victorians, and only a few native Australians from New South Wales or Tasmania. It was the English, the Scots, the Irish, and other people who did the blowing, not the Australians. The settlers at the time entertained the most exaggerated ideas as to the future greatness of Victoria. In the early sixties Ballarat was proclaimed "the biggest city in the Southern Hemisphere," and it was prophesied that it would soon rival even the great cities of Europe. The time was an era of inflation, and every one in Victoria believed that that colony would soon rival in population even some of the most populous countries in Europe. But the voice of the Australian was not heard except as an echo of the voices of his parents from other lands. I have already explained in "The Evolution of the Australian,"¹ that in New South Wales in early times the young natives were called "Currency lads and lasses," while the English immigrants were said to be "Sterling." The children were taught to believe that they were in some undefined and perhaps undefinable way inferior to the English-born men and women, and this was accepted as an article of faith. The awakening of the Australian spirit dates from the victory of Edward Trickett in the sculling contest on the Thames in 1876, and the subsequent feats of the Australian cricketers, which have convinced the Australian that he is physically the equal of the Anglo-Saxon elsewhere. The ancient superstitions as to the superiority of the English have gradually died out, and the Australian now regards himself as the equal of his British relations.

BLOWING A COMMON FAILING OF HUMANITY

If we examine this propensity a little deeper we must, I think, admit that it is not peculiar to the Australian or even to the Anglo-Saxon. England is

¹ *Macmillan's Magazine*, May, 1899.

the "Pride of the Ocean," and the British Empire the "greatest on which the sun ever shined." This of course is the bare truth, but when the French or the Germans or the Russians say anything approaching it, or declare that their country is a leader among the civilised nations, the Briton regards it as "blowing," and pities the foreigner for his ignorance. To the Englishman the American is a barefaced blower, while the American regards the Englishman in very much the same light. I have already said that the object of many of the theories of the creation of the older races was to prove that the race was descended from, or was created by, or was the particular care of the god or gods. Is it possible for any man to blow more absurdly than the Chinese, who assert that they are the "Heaven-descended race," or the Jews, who call themselves "God's peculiar people"?

In his early youth the Australian was not a blower. He had not yet realised that he was as good as the man from the Old Country; but he has reached that stage of development now, and can blow as well as his fathers, although, even now, his active politicians are generally Englishmen, Scots or Irishmen, the Australians being as a rule in the minority in all the local legislatures.

AUSTRALIAN PROGRESS

The New Zealander may be said to have the same characteristics as the Australian. In its early history New Zealand was so closely connected with Australia that the two countries grew up together. It has generally been included as one of the seven Australasian Colonies, and the separation caused by its exclusion from the Australian Commonwealth is too recent to have affected the character of the people. Of the wisdom of the New Zealander in electing to remain separate there can, I think, be no question.

The countries are too far apart and differ so much in their physical characteristics that it is very doubtful whether they could be governed together in a manner to ensure the greatest happiness for the inhabitants. The colonies have each done something to free themselves from mediævalism, and there is no reason why they should not continue to advance in the same direction and work together in the interests of humanity as heretofore. The credit of beginning this movement belongs perhaps to South Australia. It was in that colony that the secret ballot was first introduced, and it is the South Australian, not the Australian, system which has been adopted in Great Britain and Canada and has been adapted in the United States to their party system. The ballot was introduced in the Victorian legislature in the same year as in South Australia, and has since been extended to all the other colonies or states. The Victorian differs from the South Australian system in that the voter is required to draw his pencil through the names of the candidates he rejects ; and the reason why this was adopted was because it was said that an ignorant voter might be told to place a cross at the end of the name of candidates he wished to reject, and there was nothing to show that this was not the correct way of marking a paper. A voter who once imbibed this idea might go on for years stultifying himself, because very few people troubled to read directions to voters, whether they were printed on the ballot paper or posted up in the voting booths. South Australia also introduced the Lands Registration Act which has simplified land tenure throughout Australia. New South Wales first disestablished the Churches and secularised education, Queensland followed and made education free. Victoria was later, but it passed the most perfect Education Act, and this has been adopted almost without alteration in the other colonies. Victoria led in municipal legislation and its laws are still the most advanced, although

Queensland and South Australia both have excellent municipal laws for sparsely populated territories. New South Wales lags behind all the colonies in this respect. During the past few years New Zealand, instead of following the older colonies as heretofore, took the lead and has established an efficient system of life insurance under a Government department. The scheme is an admirable one, but it would be impossible in either England or the United States under present conditions. Labour Conciliation and Regulation Acts, an Old Age Pension Act, Female Suffrage, and other liberal acts have placed New Zealand in advance of any other community in the world.

THE LATIN POLICY OF RESTRICTION

In New Zealand, therefore, the Anglo-Saxon has freed himself from Latin dominance to a greater degree than in any other country in the world. Australia is not far behind, and as it has hitherto been the custom for one colony to follow another colony whenever an advance has been made which proves to be beneficial, it may be reasonably expected that the newly created States will do likewise, and that by degrees the New Zealand Acts will be adopted and perhaps improved upon. One of the reasons why federation was opposed so strongly in Australia was the fear that it might be a barrier to progress. I do not think that this will be the case, but there is a danger that the restrictive policy, which the Victorians copied from the United States, may hinder progress in Australia as it has in America. It is a crime-producing policy and is unworthy of Anglo-Saxons. If we study the history of Australia we find that from 1835, when the first settlements were made in what is now the State of Victoria, the growth was far more rapid than in the older State of New South Wales. When the Port Philip district was separated from New

South Wales and erected into the independent colony of Victoria, the population of Melbourne was about half that of Sydney, although Melbourne was then only fifteen years old while Sydney was forty-two. Ten years later Melbourne was as much the capital of Australia as New York is of the United States. It was from Melbourne that the gold mines of New South Wales, Queensland, New Zealand, and even Western Australia were worked. The head offices of the great mines, of banking and monetary institutions and of other controlling influences, were in Melbourne. But when Victoria adopted the so-called protective policy all this influence and the trade it created gradually scattered to other centres. Sydney profited more largely by this break-up of Melbourne, but when the great crash came in 1893, the influence, of Melbourne was still so great and so widely distributed that it affected all the colonies. The financial crisis has been attributed to labour troubles and other causes, and these no doubt had their influence; but when the history of this time comes to be written it will be found that the crisis was due to the collapse of the trade of Melbourne, killed by the selfish and anti-Anglo-Saxon policy of the Victorians. Just as much of the misery and poverty now seen in the United States is due to the same cause. The subject is too large a one to be treated here, but a valuable lesson may be learned by the study of the fiscal question in Australia.

THE ANGLO-SAXON IN SOUTH AFRICA

The Anglo-Saxon in South Africa is nearer his Australian brother than he is to either the Englishman, the American or the Canadian. Like the Australian he looks forward to the time when South Africa will be a great republic after the American fashion, but without American corruption and misrule. But in South Africa there is growing up another Teutonic

people which has similar though slightly different aspirations. The Anglo-Saxon in South Africa desires to see the Anglo-Saxon rule, and his language adopted as the language of the country. The Dutch Teuton is just as determined that his language shall be adopted and that the future South African Republic shall be Dutch. In other respects there is no great difference in the aspirations of the two sections of the native-born Teutons and Anglo-Saxons. Each section is as determined to govern the country as the other. Probably if the commercial spirit of England had not led the British Government to interfere, the representatives of the two branches of the Xanthrochroi might have resorted to war to decide which should rule. But it is more probable that with the advance of Anglo-Saxon civilisation, and the influence of the great English-speaking nations elsewhere, the South African Anglo-Saxons would, in the end, have swamped the Dutch element and brought about a peaceful union between the Dutch and the English-speaking South Africans. Rome conquered a far greater empire by the more or less peaceful propagation of her religion than she did by her military prowess, and her rule over the minds of those she conquered has been far more enduring than her physical rule. When the Anglo-Saxon develops his own system he will influence far more powerfully the minds of all branches of the Xanthrochroi than he can possibly do by force of arms. The war between Briton and Boer was a civil war, and was caused by want of knowledge of the racial characteristics of the people. The Boers were said to be ignorant, rough, uncouth. Probably they were not more so than the bushman of Australia or the backwoodsman of America and Canada.

THE INFLUENCE OF LANGUAGE

The influence of language on the character of a nation has yet to be estimated. The South African

Dutch is said to contain only a comparatively few words, its grammar to be clumsy and its scope limited. If this is so, it must sooner or later have given way before the superior language. Apart from the language difference there is little to distinguish the Dutch Afrikaner from his Anglo-Saxon fellow. In both there is the same determination to govern themselves. When the language difficulty is overcome, the two nationalities will naturally grow together, and probably this difficulty might have been removed more quickly and more effectually by peaceful means than by war. We find that the pure bred Teuton—German, Dutch, Danish, Swede or Norwegian—becomes a pronounced Anglo-Saxon in America or Australia, merely by the influence of the language. Very frequently this is emphasized by the translation of the German or Dutch name into its English equivalent. Thus Schmidt or Schmit becomes Smith; Schneider, Taylor; Fuchs, Fox; Stein or Steiner, Stone or Stoner; Klein or Kleiner, Little, and so on. We have yet to ascertain how far the frivolity of the French or the gravity of the German may be due to the language they think in, for a foreigner may learn to speak English fluently and correctly, and yet its influence on his character may be very slight. If the Englishman could have compelled the Dutch Afrikaner to think in English he would have conquered him far more completely than he could by the sword or the rifle.

SOME LESSONS OF THE WAR

The influence of the war will probably be as great in Australia as in South Africa. If it has proved anything, it is that both these countries could defend themselves very effectually against foreign invasion. There is perhaps no other military power in the world, except Great Britain, which could have landed an army of two hundred thousand men, so far from

its base as South Africa, in so short a time. And this army would have been insufficient to conquer the country, had the Afrikanders been united. If the landing of the troops, had been opposed by the Anglo-Saxons as well as by the Boers, the whole army would have been powerless to conquer the country. Therefore Australians, New Zealanders, and South Africans may reasonably assume that, in the event of an invasion of their territory by a foreign foe, the people would merely have to act unanimously and determinedly to wipe out the invading army sooner or later. In no case could one of these self-supporting communities be conquered, even by the most powerful military nation in the world, if the people of the country were unanimous in opposing the invader. Probably the American colonies would have been as well able to defend their own territory after the Declaration of Independence, and if this is so, the support of France or Russia was unnecessary. This fact had not been demonstrated, however, at the time, and therefore it is impossible to speak with certainty. It has also to be recognised that warfare has changed completely during the past half-century, and that a small party of determined men, thoroughly acquainted with the country and armed with modern weapons, has a better chance of dealing with an invading force now than it had some years since. Probably one effect of the war will be to make the Teutonic nations more cautious in declaring war against each other. The older races, Latins, Arabs, Hindoos, etc., are all more or less militant, and a war has, perhaps, a less demoralising influence on them than on the more advanced Teuton. It might be necessary at times to fight to enforce order among these people. It should never be necessary with Teutons when they have freed themselves from the Latin dominance.

THE LATIN INFLUENCE IN THE BRITISH ARMY

The influence of science on war has been demonstrated more forcibly in South Africa than in any previous war, and the reverses of the British army in the earlier stages were probably due to the British adherence to ancient methods. Julius Cæsar is still an authority in British military schools, and this tends to show how very Latin the modern Englishman is still. The Boers know nothing of Julius Cæsar, very little of Napoleon or Wellington, but this did not prevent them from gaining several decided advantages over their Latinised foes. Probably Americans or Australians would have been more successful in such encounters than the British, because the officers would not have been actuated by the Latin influence to such an extent as the British. We also have instances of the Latin influence in the appointment of officers from the ruling classes instead of from the ranks. The English still believe apparently that because a man is "born with a silver spoon in his mouth" he must necessarily be a heaven-born genius and a natural leader of men. If the war does anything to dispel this ridiculous superstition it will not have been altogether useless. At present we can only suppose that the British military authorities have not yet fully realised that Julius Cæsar is dead.

CHAPTER XXI

THE ANGLO-SAXON WOMAN

EVOLUTION OF THE WOMAN

A THEORY founded on only half of the available evidence would be valueless, and a study of Anglo-Saxon character confined principally to the male section of the race, and ignoring the female section, would be equally valueless. According to the embryologist, the female is an undeveloped male: that is, she reaches the final stage of her development and is born into the world at an earlier stage than the male, or before the fœtus has passed into that stage which affects its sex. This sexual differentiation must, however, not be confounded with the advance in racial development of which I have spoken in Chapter III. The differences between the male and the female are sexual only, not racial, and the women of a race exhibit the same mental and intellectual characteristics as the men. At present we are ignorant of the causes of this evolution and the exact steps in its development, and the best we can do is to grope along with the view to discover the truth. The woman of the Xanthochroic race differs as completely from the women of the Melanochroic, the Semitic, the Hindoo, the Mongolian, or the Negroid races as the man does, and the Anglo-Saxon woman is a mongrel due to the crossing of the Teutonic branch of the Xanthochroi with the Latin branch of the Melanochroi, precisely as the Anglo-Saxon man is. When the history of the Anglo-Saxon

comes to be written it will, I believe, be shown that the women of the Latins exercised a far greater influence in bringing the Saxons, Danes, Angles, etc., in Britain under Latin rule than the men did. As in the case of the majority of the species and races of mammals, the Anglo-Saxon woman is naturally somewhat smaller and weaker physically than the man. The superior strength and size of the male is due to his custom of fighting for the possession of the female, and this law of nature is as active in the case of man as in other mammals. As a general rule woman has been regarded as mentally and intellectually inferior to man, but just as her inferior size and strength are due solely to the absence of necessity for the development of these qualities, so her mental and intellectual inferiority is due also to the fact that these qualities have not been cultivated hitherto.

THE WOMAN AND THE MAN

It has been assumed, especially by female authors, that the repression of woman by savage and barbarian races has had a great influence in producing the alleged inferiority of the Anglo-Saxon woman of the present day to the man of her race; but this, I think, is at least open to question. Man has developed from a lower to a higher type, and in his ascent he has been closely followed by his women, for the Chinese or the Hindoo women differ as completely from the Australian black women as the men do. It is true that "ages of civilised life have done little to tone down the ancient and carefully transmitted instincts";¹ but there are savages and savages, and what we desire to find out is, from what savages do we derive our instincts at the present day? We know that, in many of the older races which have reached

¹ "Studies of Childhood," by James Sully.

a comparatively high standard of civilisation, this civilisation has been confined almost entirely to a caste or class, while the mass of the people have been reduced to the most abject slavery. Probably among no people was the difference between the higher and the lower caste more marked than among the Latins of Western Europe. And yet we see the Anglo-Saxon of all classes when transplanted to America, Australia, or elsewhere, where he is freed from traditional custom and beliefs, escaping from this influence in one generation. In England we see all classes asserting their right to participate in the government of the country, while the Latin reverence for monarchy, nobility, etc., is gradually dying out. The repression of the masses in older races has had little effect, apparently, on the Anglo-Saxon man, and it has, no doubt, had just as little influence on the Anglo-Saxon woman. One of the characteristics of a race is that it "breeds true." Probably we should have to go to Sweden, or Norway, or to Northern Germany to find out whether the Xanthochroi "breeds true," that is, transmits the racial characteristics with little variation from generation to generation. When the race is studied in its home I have no doubt that it will be found to "breed true," and this, I think, will indicate that the children of this race do not represent the older more or less savage races, but man as he was when this race first appeared. We do not find that the mammal reverts to the reptilian or any earlier stage, and there is no reason for assuming that the children of a newly-developed race in man revert to an older type. The children of Teutonic parents, therefore, do not represent the Latin, still less the primitive or any other savage. They represent the stage to which humanity had been developed when the race appeared, and not an earlier stage. The ancient instincts, therefore, which are so carefully transmitted are those of the Teuton, and not of the neolithic or palæolithic savage. With

the Anglo-Saxon it is different. The cross between two races represents in infancy some stage between the evolution of the older and that of the younger race. It is in the cross-breeds that the greatest variation is found, and in which atavism more frequently occurs. The mongrel does not "breed true."

THE LATIN TREATMENT OF WOMAN

If the savage makes a beast of burden of his wife, and claims her as his property with the right to kill her should she offend him, other more advanced races have made a toy of her, and have treated her as a child unfit to take care of herself. The Chinese crippled her to keep her from wandering from home. The Hindoo shuts her in a zenana and the Moslem in a harem. As the Jews leave their women free, the Arabs may have adopted their custom from the Hindoo. The Latins made woman the slave and toy of man. She was held to be incapable of taking care of herself, and could hold no property. Her father, and later the lord of the manor or the suzerain, claimed the right of disposing of her in marriage. According to the writers of romance, the woman of the middle ages was a poor, weak, insipid creature incapable of taking care of herself. She was always being captured by some bold bad man, and had to be rescued by some *preux chevalier*. There were some real women—Margaret of Anjou and Queen Elizabeth, for instance—who were not quite of this ignoble type, but no doubt the continual glorification of the sweet imbecile tended to fashion the woman of the age into something like the conventional pattern, just as the fashion plates of the modern ladies' newspaper seem to be promoting the evolution of the long wasp-waisted creature which they represent as the ideal of feminine beauty at the present time. Some seventy years or so

ago it was indelicate for a woman to step over a stile and expose her ankles. A young woman could not go out without a chaperon. It would have been shocking for her to walk out alone, especially after dark, and the very idea of allowing her a latch-key would have sent the Mrs. Grundy of the age into fits. She was held to be incapable of dealing with business or money matters, and therefore could not hold property. There was some little relaxation of this law in the case of heiresses of great families, but even these had to have guardians to take care of them. She was not allowed to participate in the education bestowed upon the male, and the effect of this restriction was believed to prove that she was mentally inferior to man. As is usual with children, the Anglo-Saxon girl implicitly trusted her mother, and sought to mould herself in the conventional pattern because her mother assured her that this was right and proper. The influence of the father on the daughter is no doubt very great. Probably if he exerted himself he might do much to counteract the influence of the mother on her daughter, but he is not always at hand to enforce his lessons as the mother is. He acts intermittently, spasmodically, while her influence is continuous. The Anglo-Saxon father, too, has generally conceded the right of the mother to educate the girls of the family as she pleases. Very frequently he accords her the same right with the boys; but the boys go out into the world, to school or elsewhere, and receive a great portion of their education away from home, while the girl is frequently educated at home. Even when the girl is sent to school, the teachers inculcate the lesson taught by the mother and rear the pupils in the conventional manner. Girls have never until recently been permitted the freedom enjoyed by boys. They are still ruled to some extent in accordance with the Latin spirit.

TEUTONIC REVERENCE FOR WOMAN

The Teutonic estimate of woman appears to have been, from what little we know of it, almost the opposite of the Latin estimate. "Tacitus notices the respect with which the Germans treated their wives. 'They regarded the wife,' he says, 'as something holy and provident, and neglected neither her counsels nor her aspirations.'" ¹ But this respect for their women was speedily stamped out when the Teutons fell under Latin rule. In this as in other respects perhaps they became more Latin than the Latin, for the Teuton has always been more consistent, more conscientious than the Latin, and has endeavoured to carry the lessons he learned from his masters to their logical conclusions. The first revolt in the Anglo-Saxon against this Latin degradation of woman appears in the story of Wat Tyler. He was the first English champion of woman, and probably when the moral of this story is better understood than it has been hitherto, the Anglo-Saxon woman will regard the plebeian Tyler as more worthy of honour than the Norman knight and Lord Mayor Sir William Walworth, who slew him in so cowardly a manner. As the story has generally been told it is the loyal Norman knight and the young king who, after the manner of politicians, promised to redress the grievances of the peasants but failed to keep their word, who have been held up to the admiration of Anglo-Saxon children. Some day it will be recognised that the Anglo-Saxon owed no allegiance to the Latin kings and their alleged descendants, and that he was justified in revolting against their rule whenever and wherever an opportunity presented itself. In the fourteenth century, however, the old spirit of the

¹ Rev. J. Verschoyle's adaptation of Ducourdray's "*Histoire Sommaire de la Civilisation*," ch. i.

Teuton had not been so completely subordinated to the Latin, perhaps, as it was later, while the new spirit was only just beginning to make itself apparent.

THE WOMAN REVOLT AGAINST THE LATIN SYSTEM

During the Middle Ages the Anglo-Saxon woman appears to have been more completely under the control of the Latin than the man of her race, and she has always been slower to move than the man. The number of women who took an active share in the Reformation was small because in all great movements the women have at first been opposed to the new and have supported the old order. Those who did join the new movement were no doubt the daughters of men who proclaimed their beliefs aloud, and thus counteracted the teachings of their conventional wives, and influenced their daughters to adopt the new ideas. Some of these were burned as martyrs to the new cause; for women, if they are slower to move, have the same earnestness, determination and courage as the men when they do step out from the ranks and become reformers. The majority of the Anglo-Saxon women have always belonged to the great non-thinking class.¹ This class has been specially numerous in the Melanochroi on account of the racial need for a leader, and the determination of the upper or ruling class to keep the masses in subjection. As long as the Anglo-Saxon was under the control of the Latin the masses were also kept in ignorance, and woman, especially, was debarred from learning. The one great object of the Latin system, as exhibited in its ecclesiastical, political, and military rule, was to prevent the people from thinking, to drill them all into the one pattern, and to keep them in subjection. This is as apparent in the Latin treatment of woman as in the Latin

¹ See Chapter XIII.

treatment of man. The women were not allowed to think for themselves, and it is a strong testimony to the persistence of the race spirit and its development, in spite of opposition, that we see women of the present day thinking out the problems which affect them for themselves, and independently of man. What is known as the woman movement is of so recent a date that it can be more readily traced perhaps, than the similar movement among men. It has not yet been understood, however, and therefore there is little to be found in the histories written of it which is of much value. We have all heard of the determination of woman to free herself from the tyrant man, but, as the Anglo-Saxon is not a tyrant, this assertion is somewhat beside the question. The Anglo-Saxon woman, although she has not hitherto been aware of it, is fighting against the Latin within her, as the Anglo-Saxon man is. If she is to emancipate herself from any rule it is from her own. She has more or less voluntarily made herself Latin and subjected herself to the Latin spirit, and if she wishes to free herself from this she must do so, as the man of her race is striving to do, by her own exertions. All that man can do for her is to state the case as fairly as the evidence will permit, and leave her to decide as to her future course herself. At present the evidence is meagre, but when a beginning is made to collect it, no doubt much that has hitherto remained hidden will be brought to light, and the review of the evolution of the Anglo-Saxon woman will, no doubt, throw some light on the evolution of the man and of the race she belongs to as a whole.

EVOLUTION OF THE ANGLO-SAXON SPIRIT IN WOMAN

Some time since it was commonly said that "women and spaniels love those who beat them." There was

much truth in this but it did not express the whole truth. The Latin lacks the self-governing power of the Anglo-Saxon, and likes to feel that there is someone in authority over him. I have given some illustrations of this in the stories of Caleb Balderson.¹ It was therefore true of men as well as of women, when the Anglo-Saxon was completely under Latin rule. As the Anglo-Saxon man developed his self-reliance, he revolted against his masters and instead of loving those who beat him he began to hate them. The Anglo-Saxon woman has always been several generations behind the man of her race, and therefore the proverb was true of her after it had ceased to be so of the man. There is still a good deal of the Latin spirit in the Anglo-Saxon women and therefore it may be partially true still, but it is becoming less and less so in each succeeding generation. There are numbers of Anglo-Saxon women now who do not love a man because he beats them, and as the Anglo-Saxon spirit develops in the women this Latin characteristic will die out altogether. Already we see the Anglo-Saxon women clamouring not merely for the right to govern herself, but also to take part in the government of her country; and this is precisely what the men of her race have been doing in all countries where the Anglo-Saxon has established himself. But the Anglo-Saxon man began to emancipate himself from the Latin within him some seven or eight centuries since, while the Anglo-Saxon woman has only been at work to the same end for perhaps less than a century. That she has effected so much as she has in so short a time speaks volumes for her determination, but it also proves that she has not been so systematically opposed by the men, as the various classes of men have been by the classes above them. In these later days the Latin spirit has been so reduced in power, so far as the mind of the Anglo-

¹ Chapter VI.

Saxon is concerned, that the woman has had her task made far more easy for her than it was for the man in the earlier stages of his development. Not that there has been no opposition. "Advanced women" have been held up to ridicule, have been denounced bitterly as unwomanly, bold, horrid, etc. The men are said to have disliked bluestockings, or masculine women. In fact every artifice has been tried to repress her, but without effect, and the new woman has come to stay. She is as determined to govern herself as the man of her race is.

WOMEN AS THINKERS AND INVENTORS

Again, it has been said that woman does not think : that what is called thought in woman is a mode of feeling. When we realise how persistent the efforts have been to prevent woman from thinking, however, we cease to be surprised at being told that she does not think as man does. And no doubt this was true of woman up to within a very recent date. But recently women have proved that they can think as logically as men can. It is true that the race has not yet produced a woman who could rank among the first thinkers ; that there has never been a female Shakespeare, or John Locke, a Darwin or a Mill, and perhaps there never will be. But there have been women who, as original thinkers, rank far above the average man, and only just below those who have attained the highest pinnacle of human thought. Some time since it was said that women invented nothing, but a search through the records of the American patents reports proves that for some years past there has been an increasing number of women inventors, and that some of their inventions were not only very valuable but quite original. This seems to prove that as woman emancipates herself from Latin rule she approaches nearer and nearer to the man of her race. The fact that women who adopt a

university career hold their own with the male students, and very frequently beat them, tends to show that the difference in the intellectual power of the two sexes is very slight, but as in this so-called classical education original thought is not encouraged but rather repressed, the example is of less value than that furnished by the patent returns. "Almost every word, for instance, that is said of the failure of women to achieve the very highest distinction in science, literature, and art, may be said with equal truth of Americans, and with vastly greater emphasis of the inhabitants of almost any of our great States, say Pennsylvania. Yet no one thinks of inferring from this that Americans or Pennsylvanians are utterly debarred, by inherent defect, from ever attaining the highest intellectual glory."¹ Perhaps the Americans, like the women, allow themselves to be dominated by the Latin spirit and thus retard their own development.

THE POWER OF WOMAN

It will thus be seen that the movement among women is related to and similar to the movement which has been in progress among men in all the Anglo-Saxon communities for centuries past, and is due to the evolution of the race spirit. At present it is backward in the woman as compared with the man. The young boy revolts against his mother's teaching which the girl accepts with docility.² This seems to indicate that whereas the evolution of the spirit of the race is, in the male, passing from the educational to the heredity stage, it is in the female still in the early educational stage. But with the exception of the evidence of the embryologist that the female develops into maturity at an earlier age than the male, there is absolutely no positive evidence that the Anglo-Saxon

¹ Prof. Fabian Franklin.

² Chapter III.

woman is intellectually or mentally inferior to the man. That she is physically weaker must be acknowledged, and this may be held to infer that she is mentally weaker. But even if this is admitted the evidence, I think, goes to prove that her characteristics are those of her race: that her physical and mental powers if weaker than those of the male have an individuality of their own which makes them none the less valuable than his, and that when she has emancipated herself from the rule of the Latin within her she will take her natural place as the companion and not the slave of man. Hitherto her alleged inferiority, which, although it may be inferred, has not yet been proved, has been advanced as a pretext for keeping her in ignorance, whereas it should have been urged as a reason for educating her. For the power of the mother in moulding the young generation is enormous, and through this function she exercises a far more powerful influence on the race than the man does. How much the evolution of the Anglo-Saxon has been retarded by the influence of the ignorant mother can only be vaguely estimated, but it is time that her ignorance should be dispelled. Perhaps the subtlety and fertility of the Latinised Anglo-Saxon was never better shown than in the ruses adopted for keeping the women in ignorance. We have seen that the Latin system of restriction of trade was given a new impulse by the invention of the phrase "Protection to Native Industry," which appealed to the national prejudice, jealousy and selfishness in the most powerful manner. In the like manner the invention of the "young person" no doubt tended to prolong the Latin dominance in a similar manner. This silly little innocent was supposed to be so delicately constituted that to speak to her of a cock was a terrible shock. The bird was to be called a rooster. Naked statues were indelicate and must be hidden from her. The writings of Fielding, Smollett, Defoe, Swift, and even Shakespeare were far too gross for her delicate nerves

That ridiculous person Thomas Bowdler had a great influence because he appealed to the Latinism in the Anglo-Saxon, and the effect of his prudery is only being now worked off because the Anglo-Saxon woman has taken her own course and insists on reading for herself and studying as man does. Many of the great evils which now afflict mankind may be traced directly to the ignorance of woman. It is because of her ignorance that she is the prey and the sport of empirics and charlatans and that her estimate of the value of scientific knowledge is generally so low as it is. I am of course speaking of the masses. That there are many brilliant exceptions is true, but we are ruled by public opinion that is the opinion of the mass, the *vox populi*, and the opinions of the few are powerless to effect any good. Therefore the education of the women—that is instructing them in the science of their race—is of the utmost importance, as on it depends to a very great extent whether the future social, ethical and political system which the Anglo-Saxon is now evolving will be satisfactory or not.

CHAPTER XXII

EVOLUTION OF THE NEW WOMAN

ORIGIN OF THE WOMAN MOVEMENT

IN the evolution of the Anglo-Saxon woman we may, I think, see an epitome of the evolution of the race to which she belongs, showing broadly what has been taking place during the past eight hundred years condensed into little more than a century. At first the movement is slow, gradual, tentative, but later it becomes quicker, better defined in its characteristics, more purposeful. It is true that woman has taken a share in the previous stages of the evolution of her race. Wickliff had his female disciples and there were women who took a prominent part in the Reformation, in the differentiation of the religious sects which followed it, and in all the other great movements recorded in history; but in these woman was a follower of man. She had not yet inaugurated a revolt on her own account, and there was no distinctive woman movement. This movement began not so very long ago to assume a distinct sexual revolt against the restrictions specially imposed on women by the Latin system. Like the larger movement it began by very slight indications of the discontent which was due to the oppressive laws of the feudal systems, the operations of which were continued as against woman after they had been considerably relaxed as concerned men. The new movement as usual roused the antagonism of the great conservative non-thinking

party, and therefore it was opposed as the similar movements inaugurated by the men have always been. But the race impulse was at its basis, and it grew and increased in spite of opposition until the woman of to-day actually demands a latch-key and asserts her right to live as she pleases. The women in fact have, more recently than the men, asserted that underlying characteristic of the Anglo-Saxon which the men have been asserting since Wickliff raised the standard of revolt against Latin centralisation, and which distinguishes the Anglo-Saxon, more than any other trait in his character, from the Latin or any other of the older races, namely, the right to govern himself, the sense of self-responsibility. While the man was acting alone, or with the aid of only a few women whom he converted to his cause, and who fought for him and not for themselves, progress was necessarily slow. The whole power of the mother has been consistently but unconsciously exerted against him, and this will continue, more or less, until the Anglo-Saxon woman is better educated in the science of her race, and understands herself and her racial characteristics and aspirations much more completely than she does at present. She has still too much of the Latin in her composition to permit her to aid the man of her race with all the power with which Nature has endowed her. When she realises what these characteristics and aspirations are, she will doubtless use these powers to advance, instead of as at present to retard, civilisation.

DUTIES OF THE FEMALE

The evolution of the "new woman" is of such recent date, and has been so widely commented upon, that it is unnecessary to describe it particularly here. It is far more important to endeavour to ascertain its causes and its probable effects on the race. We

know that the Creator has assigned certain duties to the female in all organic creatures, and it is on her performance of these duties that the perpetuation and the welfare and happiness of the race largely depend. The female is the conservator of morals. It is on the female that the natural morality observable in plants and animals depends. The sexual instinct is perhaps the most powerful force in the organic world, and we see how this force, regulated only by the natural laws, tends to produce a higher from a lower type, while among the more highly civilised races of man, when religious or secular laws interfere with or supersede the natural laws there is degeneration, disease, and misery. That this degeneracy has reached its greatest development in Anglo-Saxon countries must, I think, be apparent to any competent observer. To understand the reason we must go down to the bed-rock of morality as it manifests itself in the plant or the animal and trace it to our own times. Like many other questions which I have raised here, this inquiry would be too large a one to be treated fully in a single work. I can, therefore, merely refer to a few of the main facts, as far as I have examined them, and leave the task of writing the history of ethics to a future time, when our knowledge on the subject may be more complete than it is at present.

THE BASIS OF ETHICS

In the vegetable and animal worlds there is no excess, no debauchery, no celibacy, no prostitution. The female flowers on plants remain open until they are fertilised by insects carrying pollen from the male flowers. The female flowers receive just so much of this pollen as is necessary for the purpose, and the excess is shaken out on the ground, while the flower closes to prevent the entrance of other pollen-laden insects. This is natural morality in the

lowest form in which it is known to us. Among animals the female on reaching the age of puberty seeks the society of the male, and yields herself to him until her desire is satisfied. During the whole time of pregnancy the two sexes associate as friends, but not as lovers. The male animal acquiesces in this relationship of the sexes. He never forces his attentions on the female at inopportune times. No cases of rape or cruelty of the male to the female occur among animals, and as in the vegetable world, there is no celibacy and no prostitution. If we ascend a step higher we find the same moral laws at work in the palæolithic savage. The man may compel his woman to labour for him. He may kill her if she fails to provide him with food when he has been unsuccessful in his hunting; he may kill or beat her if she refuses to carry the household furniture from one camping ground to another; but he does not outrage her sexually. Among the neolithic savages the woman holds a higher place than among the palæolithic savages. It is at this stage that the tendency to make a toy of her begins to appear. She is still made to work, but is treated with far more consideration than her sister of an older race. The women of these higher savage races have improved somewhat on the morality of the animal or the lower savage. "Thus a wife, after the birth of an infant, retires from the companionship of her husband, and devotes herself for the following two years to the cares of nursing."¹ The Polynesian women in Fiji and other South Sea Islands regard association with their husbands during the two to three years during which they suckle the child as a great sin. This is the natural morality which so shocks the Anglo-Saxon missionary, and which he endeavours by all means to break down, so that he may introduce among

¹ M. le Comte C. N. de Cardi on Old Calabar, Appendix I. to Mary Kingsley's "West African Studies."

the savages the immorality of his own religion, and reproduce as nearly as possible the twin evils of celibacy and prostitution to which he is accustomed in his own country.

ETHICS OF THE HIGHER RACES

It is only when we recognise this natural morality of the animal and the savage that we begin to realise how it is that in a higher civilisation polygamy becomes not only possible but necessary. As a rule the religions of those older civilised and barbarian races have left the women free to live according to the natural laws, and it is not until we reach the Melanochroi that we find this freedom seriously interfered with. But the laws of the Romans completely abrogated the natural law, and introduced an entirely new estimate of morality which the present conditions of all Christian countries prove does not tend towards the survival of the fittest. In countries where the population was purely Latin, either by heredity or education, the Latin law, as I have pointed out when treating of feudalism, had little influence on the masses. It was intended simply to insure the supremacy of the Church and the aristocratic class. But as the revolt of the Anglo-Saxon spread, the masses were divided into other classes, and as each of these classes freed itself from the feudal laws it brought itself under those laws by which the aristocracy were bound. Thus we see another instance of an institution which was once beneficial becoming a demoralising influence when it outlives its time. We know that for some generations past there has been a gradually increasing decline in the marriage rate. This has been attributed to a variety of causes into which I need not enter here. What it means for the purposes of this inquiry is, that the Anglo-Saxon man has abandoned his right to fight or struggle for the possession of the female, and we may

well ask ourselves whether the physical changes in woman which have recently attracted so much of the attention of the novelist are due to this cause.

ABDICATION OF THE MAN

If we go back to the close of the eighteenth century, we find that woman was debarred from taking part in business or learning. A blue-stocking was looked on with horror. A woman's function, it was said, was to look after her home. It was at this time that great efforts were made to secure homes for young women. The girls themselves aided by their mothers went out husband-hunting. The woman, in fact, was beginning to play the *rôle* which the man had more or less abandoned, and it is this change in the natural order to which I attribute the evolution of the new woman. When Nature begins to vary a species or race she does not act on any one defined line. She produces a number of variations, and leaves these to fight among themselves for supremacy. Now if we examine the woman of a hundred years or so ago we find her becoming smaller, softer, and gentler, as if to appeal to man for the care and attention which he was ceasing to give her. Very shortly the brilliantly complexioned woman appears, and when we regard the influence which sexual relation has had on the colour of plumage in birds, we can only conjecture what the woman of the future might have been like had this variation succeeded. But the Anglo-Saxon man regarded both variations with indifference. There was a third variation—the tall, big woman—which appears to have been more successful than those I have noted, or than any other minor variations which may have appeared from time to time. What this development means must, I think, be apparent to the student of physiology. The male owes his larger size and superior strength to the pursuit of the female.

If the female takes up the chase instead of the male, she must in time become the larger and the stronger of the two, and there are already signs that the Anglo-Saxon man is becoming smaller as the Anglo-Saxon woman grows larger. Recently we have had the athletic woman prominently before the public in various ways, and if the present conditions continue she will eventually supersede the man as the leader. We may ignore the laws of the Creator for a time, but we cannot continue to do so without disastrously affecting our race. Unfortunately, the Anglo-Saxon has not yet considered his own race, having been too busily employed in extending the influence of the race to which he has been subjected, and the Anglo-Saxon woman thinks perhaps less frequently of the future of her race than the man. This question of the future of our race must, however, sooner or later be taken into consideration, and then Anglo-Saxons of both sexes will ask themselves whether they should continue to ignore the laws of the Creator as interpreted by their scientific discoverers, or whether they should still obey the laws of an alien race and permit an ignorant priesthood to continue to regulate the relations between the sexes.

IGNORANCE OF WOMEN

Our present knowledge on these high subjects enables me to do no more than to merely indicate the present ethical condition of the Anglo-Saxon, and to leave the consideration of the remedies for existing evils for the future, when our knowledge may be more complete; but there is no question of greater importance at the present time awaiting discussion than the woman question, and the raising of this question seems to me the beginning of the end—the last phase in the complete revolt of the Anglo-Saxon against his and her Latin rulers. It is highly improbable that what I have said here will

be accepted by Anglo-Saxon women generally either in Great Britain, America, Australia, or elsewhere without a protest. New ideas always excite opposition, and the charge which I have brought against the Anglo-Saxon woman of ignorance of herself and of the work being done by the men of her race may perhaps make the opinions I have expressed here more than usually objectionable. For some years past women have been clamouring for education, the same education which men receive, and this, no doubt, is a worthy ambition; but the education of the Universities and great public schools simply tends to prolong the Latin dominance. If by education it is meant to merely convert woman from the frivolous plaything of man into a worshipper of the Greek fetich, nothing will be gained by it. The revolution must be as complete in her case as it will be with man. The woman must free herself from Latin dominance as completely as the man, and by so doing she will restore herself to her proper place in nature.

WOMAN'S DESIRE FOR KNOWLEDGE

And this evolution of the woman does not appear to supply any foundation for alarm. When Thomas Jefferson said that the people might be trusted, he showed a profound knowledge of the characteristics of the Anglo-Saxon. The Anglo-Saxon may be trusted, and the more completely as he frees himself from Latin dominance. The Latin himself cannot be trusted, but the two races are so intermixed in all Anglo-Saxon countries that there are now very few individuals who have not more or less of the Anglo-Saxon in them. That this is true of the woman as well as of the man cannot, I think, be doubted. The display made by our celibate women of chastity, continence, the power of self-control, affords us incontrovertible authority for asserting that she may

be trusted, and that if all the checks which now exist were suddenly removed her conduct is a sufficient guarantee that she will never lapse into the excesses in which the Greek and Latin women indulged when the restraints imposed on them by their old pagan religions were relaxed by the decadence of these religions. The Anglo-Saxon woman may be trusted, and the more so because, like the men of her race, she acknowledges no superior and will not be dictated to. Like him, she will regulate her future for herself, and therefore in the coming crisis woman must be reckoned with as a force no less powerful for good or evil than man. Coercion in her case, as in the case of the American colonists, the Canadians, and others of whom I have spoken, will be not useless so much as mischievous. The Anglo-Saxon woman, like the man, is gradually freeing herself from the Latin within her as her race spirit develops, and it is no longer true of her that she loves those who beat and coerce her, or that she does not think as man does. She is still less advanced than the man, but she is advancing more rapidly than he did, so that, in another generation or two, she will range herself side by side with him. She insists on knowing, and as she realises what it is that it is important that she should know, her natural perceptions, which are perhaps clearer than those of men, will urge her to assimilate that knowledge which will be most useful to her. More than all, it is important that she should know herself and the functions she is sent into the world to discharge ; and as she acquires this knowledge it will become more and more apparent that her struggle for freedom has not been a struggle to emancipate herself from the tyrant man, but to free herself from the conditions imposed on her by an older and an inferior race to that to which she belongs. It is on woman's desire for knowledge that the future happiness of the Anglo-Saxon in this world largely depends. It is, therefore, quite as

important that she should know what the scientific inquirers of her race are doing as it is for the man.

MAN A MATERIAL AS WELL AS A SPIRITUAL CREATURE

Man is a complex animal, and must be dealt with as such. Very much has been said and written about the danger of neglecting his spiritual or mental side and elevating his material side, but it must be recognised that he has a material side and that there is as much danger in sacrificing this to his spiritual side as in the opposite cause so much deprecated. The Church fathers erred in ignoring or despising man's connection with the material world. Hence many of the evils, the diseases, the sins against the Creator, with which the Anglo-Saxons have hitherto been afflicted. We are in the world, and are subject to the same laws as other organic creatures, and it seems to me to be far more wicked to ignore these laws and obey those of Rome than to act in the opposite direction; and it must, I think, be apparent that, great as the change in religious opinion has been in Anglo-Saxon countries, there is still too much of the Latin spirit in our religion. The extreme dogmas must be still further modified until the proper balance between the material and the spiritual is achieved, and this work, I think, must be very largely the work of the woman.

CHAPTER XXIII

ANGLO-SAXON ASPIRATIONS

ANGLO-SAXON OPTIMISM

FROM what I have said in the foregoing chapters, it must be apparent, I think, that the Anglo-Saxon in all those countries which he has made his own is dealing with the same great problems, and that consequently the struggle now going on in the Anglo-Saxon mind is of a very similar character all over the world. In England, America, Australia, and elsewhere the same questions are being or have been raised, and these questions are being dealt with more or less efficiently in the various countries according to the advance made in public opinion. Everywhere the Anglo-Saxon is the same, and he is as young in Great Britain as he is in America, Australia, or elsewhere. When he frees himself from Latinism he is buoyant, optimistic, self-reliant, conscious of his own youthfulness, vigour, and strength. There are no bounds to his ambition, but his ideal differs in each of the countries in which he has established himself. In England he sings "Rule, Britannia," and dreams of a mighty British Empire, ruled by an English monarch with beneficent sway. In Scotland his dreams are somewhat similar, and the Scot looks at the long list of illustrious men who have swayed the empire, and is satisfied, perhaps more than satisfied, with the *rôle* played by "Caledonia stern and wild." In Ireland he has been suppressed, but he is no sooner down than he bobs

up again, always ready to battle for his rights. In the United States he sings "Hail, Columbia," and "The Star-Spangled Banner." He has as high a reverence for "Old Glory," as he calls his flag, as the Britisher has for "The flag that braved a thousand years." For a hundred years he confined his racial desire for national expansion within the limits of his own continent, but now that he has advanced beyond this boundary, and has broken the bonds which he has hitherto imposed on himself, he is already beginning to enjoy the sweets of conquest, and will doubtless be impelled to assert his influence in international affairs. At present he seems somewhat alarmed at the future opening out before him, but as he is apparently cut out for taking the lead in civilisation, it is difficult to see how he can escape his destiny. Only himself can prevent him from becoming the leader of the Anglo-Saxon nations. In Canada the Anglo-Saxon has been cramped to some extent by the antagonistic and coercive policy of his powerful neighbour, and he has taught himself to look to England for support. As a consequence, he, like the Englishman, dreams of a mighty British Empire in which the Dominion of Canada will hold a high position, and he shouts his national cry of "Canada first" with confidence. In Australia the Anglo-Saxon has been left more free to develop his peculiar characteristics than elsewhere. His country is so far removed from other lands that there is no great competitor to overawe him. He knows that Australia can never be the seat of the capital of a great Anglo-Saxon confederation, and that such a capital must lie elsewhere. At present it is in London, and the Australian for purely sentimental reasons would like to see it remain there, but he fails to see how a little island like Great Britain can continue to dominate huge countries like Australia, Canada, or South Africa, when their populations shall have increased, as they must do eventually, far

beyond the possibilities of Great Britain. Had the American colonies, for instance, remained within the Empire, it would be absurd to suppose that "Little England" could govern the present United States.

THE AUSTRALIAN IDEAL

The Australian, in fact, has been so accustomed to look to the United States for inspiration, that he is prepared to accept them as the leader of Anglo-Saxon civilisation. His dreams, therefore, are not of a glorified British Empire, but of a federation of English-speaking republics connected together for national purposes much as Great Britain and her self-governing colonies are now connected, and each perfectly free in their local government. At present his ideal is vague, but an Anglo-Saxon Confederation from which the United States was excluded could have no attraction for him. The Australian in effect says to himself: "Australia is as big as the United States or as Europe. A hundred years ago the population of the States was only equal to that of Australia at the present time. America has been settled some three hundred years and Australia one hundred. We have, therefore, made as much progress in one century as America did in the first two centuries. Since Australia started, the increase of population has fairly kept pace with that of America. If this rate of increase continues, Australia will, in another hundred years, be as powerful as the United States are now. When that time comes we shall be able to make our voice heard in any congress of Anglo-Saxons. Until then we can only keep quiet." The Australian has no desire to break adrift from the British Empire. He believes that the American has been mentally cramped by his separation from the rest of his family. He knows that the government of the United States is corrupt, but he believes that before he himself is able to take a prominent part in the government of the

Anglo-Saxon Bund, the American will have purified his political system and established honest and efficient government. He also believes that before this time comes England will have divested herself of much of her mediævalism, and be sufficiently advanced to be admitted into the Bund. The Australian goes further than this: he realises that when the Anglo-Saxon founds a government which will satisfy himself his Teutonic relations will be drawn towards him. He never doubts that England will follow Australia sooner or later, and will be as free from mediævalism as his own country, when he is ready to take an active share in the government of the world; and by that time he hopes that Germany, Sweden and Norway, Switzerland, Denmark, Holland and Belgium, and perhaps also France, may be sufficiently advanced for admittance into the Bund.

THE NEED FOR PATIENCE

It is for Englishmen, Americans, Canadians and other Anglo-Saxons to decide whether this ideal of the Australians is the more elevated among Anglo-Saxon ideals or not, and there is no particular need for haste in arriving at this decision. Rome was not built in a day. As a fact, it required something like a thousand years for the Romans to formulate their religious system which formed the basis of the vast empire which they established with the aid of our race, and it is highly improbable that the religious or ethical system of our race can be much more quickly established. In Australia and New Zealand the mind of the Anglo-Saxon has been prepared for the coming changes. The Anglo-Saxon has in these countries emancipated himself more completely from Latinism than elsewhere. But he is slowly progressing in the same direction everywhere. It has been said that the Colonies are drawing England after them slowly but surely. As a fact it is the

Anglo-Saxon working on different lines in each of the countries he has made his own who is gradually drawing towards the same point, and the sole reason why this advance is so slow, so different in each of the countries, is because the Anglo-Saxon does not know his own characteristics and therefore does not understand what he is striving for. When the Anglo-Saxon knows himself, the Englishman will understand the American, the American the Englishman, and both the Canadian or the Australian, and it is not absolutely necessary to go outside any one of these countries to study the Anglo-Saxon. He may be studied at home. Nevertheless it will be useful for the people of one Anglo-Saxon community to inform themselves as to what is being done by the Anglo-Saxons elsewhere. For the Anglo-Saxon in each country regards the world from his own point of view and this differs more or less in each country.

ANGLO-SAXON PATRIOTISM

The Englishman, when any great event happens, naturally speculates as to how it will affect England; but, judging from the remarks heard in the streets or published in the newspapers, the Englishman also fancies that the first thought of a Canadian, or an Australian, must be in a like situation, "How will this affect England?" As a fact neither the Canadian nor the Australian gives a thought to England at such a time, and his first consideration is, "How will it affect Canada or Australia?" as the case may be. The Canadian and the Australian are more reasonable. They do not expect the Englishman to think first of their country, and later on of his own. Hence it is that in all great crises much that appears in the English papers about Canadian or Australian loyalty strikes the Canadian or the Australian as childish and ridiculous. The Englishman

has been so accustomed to regard his colonies as small and unimportant as compared with his own little island, that he fails to realise that Canada is quite as dear and important to a Canadian, Australia to an Australian, New Zealand to a New Zealander, South Africa to the South African, or America to the American, as England is to the Englishman. The English view is restricted, provincial, insular, hence he does not understand even those Anglo-Saxons who are nearest to him, while his ignorance of the American is no less profound than that of the American of the English. When the American realises that the Canadian is as patriotic as he is himself, or the Englishman realises that the Australian regards Australia precisely as he himself regards England, the people of these countries will have a better knowledge of the Anglo-Saxon generally than they have at present.

MISREPRESENTATION THROUGH IGNORANCE

In New Zealand and Australia the work of eliminating extremes has been carried further than in any other Anglo-Saxon communities, but not without opposition. The great English papers have conceived it to be their duty to warn New Zealanders and Australians, that the proposed reforms would alienate the people of England and drive capital away from the Colonies. In the pride of their ignorance they have uttered much silly nonsense and have done the Colonies great injustice. But they have not prevented the reforms from being carried whenever the public opinion of the country pronounced in favour of them. What they have done is to misrepresent both New Zealanders and Australians to the English people, and retard reforms in England. The Australian has definitely resolved to govern his own country in his own fashion, and he resents any appearance of coercion either from

England or Englishmen. As a very natural corollary to this decision he deems himself in honour bound not to interfere in the government of England, and hence he is as a rule very cautious how he expresses his opinions on monarchical government or other British institutions. In the United States the belief is still entertained that England oppresses and taxes her colonies as she endeavoured to tax the American colonies, and as a consequence the Australians, New Zealanders and Canadians are looked down upon as poor spiritless wretches who dare not follow the American example and rebel against their oppressors. When an Australian visits the United States numbers of people ask him, "When are you going to declare your independence?" And the question shows such crass ignorance of the relations between England and her colonies at the present time, that the visitor is overwhelmed with it, and despairs of ever making the Americans understand the Australian character. No doubt when the Anglo-Saxon understands his own racial characteristics such absurd views and misrepresentations will gradually disappear, and the Englishman will begin to realise that any interference in local legislation in New Zealand, Australia, or any other self-governing colony, is as impertinent as interference in the legislation of the United States or France or any other foreign country would be. The Anglo-Saxon is just as determined to govern himself in one country as he is in another, and in this respect there is no great difference between the Englishman, the Scot, the Irishman, the American, the Canadian, the Australian, the New Zealander, and the South African. But the New Zealander and the Australian have advanced further towards eliminating the rule of the Latin and bringing the laws of their country into conformity with the spirit of the Anglo-Saxons than the Anglo-Saxons of the other countries named. That very much remains to be done before the government of even the most advanced country approaches the

standard of perfection from an Anglo-Saxon standpoint may be readily admitted, but the way for a further advance has been prepared in Australia and New Zealand, so that it may be confidently anticipated that there will be no serious difficulty in sweeping away the remains of mediævalism. The complete reform of the laws, the social and industrial conditions, implied in the change from the Latin to the Anglo-Saxon system, will entail no more serious consequences in New Zealand or Australia than is implied in a change or two of the Ministry. It would be well if we could speak with as much confidence of England or the United States of America.

NO NEED FOR VIOLENCE

In Canada the conditions are complicated by the existence of a large and compact body of Roman Catholics "more French than the French." But these have for so many years been accustomed to the use of the ballot-box that it may be hoped that, provided no injustice is done to them, the reforms may be made peaceably. The Anglo-Saxon must realise before all that it would be absurd of him to attempt to force his higher ideal of the Creator on minds not prepared to receive it. The Latin, whether by heredity or education, cannot rise above the anthropomorphism of his race. A man or woman may have but little, or perhaps none, of the blood of the Latins in his or her veins and yet be Latin by reason of his or her education. If he or she has advanced to that age when the character becomes fixed, it is not merely useless but cruel to expect him or her to cast aside the old ideal and to receive the new and more elevated ideal. Therefore it is the young, as a rule, who will be influenced by the new development in science and not the adults. The Greeks and Latins, belonging as they did to an essentially military race, spread their religion by means of war. I do not think the Anglo-

Saxon will adopt this means of enforcing his system or religion, and if this opinion is correct he will naturally refrain from exciting the passions of his opponents. There should be no need for war in any Anglo-Saxon country, and if war does come it will probably be due to the impatience of the advanced thinkers who will attempt to force their new ideas on the public before the public mind is prepared for them. I have already drawn attention to the evils consequent upon a too rapid advance and have shown how they have, in some cases, retarded progress for long periods by causing a strong reaction against reform. It should be the aim of the Anglo-Saxon in all countries to avoid this by urging only such reforms as are within the range of practical politics. It should be realised that every advance, however slight, prepares the way for a further advance. It is not necessary therefore in the first instance to do more than legislate for the abatement of the more palpable evils from which society is now suffering. If this principle is adopted and adhered to there should be no more fear of disturbance, either in Canada or in South Africa, than in New Zealand or Australia.

PREPARATION IN THE UNITED STATES

The evils which have grown up in the United States, although very great, are compensated for to some extent by extraordinary development in other directions. These evils are not natural to the Republican or Democratic system, which is the basis of the government of the United States, but excrescences which have grown on it rather by want of knowledge than by direct degeneration of the Anglo-Saxon in America. It seems natural for an Englishman when he visits America, or an American when he visits England or Canada, to see rather the defects than the merits of the system in force in the strange country. The visitor forgets the evils of his own

country when he is away from it and remembers only the good ; but the evils in the foreign country strike him more forcibly than the good. Hence the visitor frequently takes a more or less prejudiced view of a foreign country. In spite of this tendency every Englishman who visits the United States must admit that there is very much to admire in that great country, that like the French the Americans do many things far better than the English, and that England might learn some very profitable lessons from America. It is because the American institutions are so much more advanced than those of England that the new movement will have less difficulty in making its way there than it will in England. The Republic was carefully prepared for this new development by such men as Washington, Jefferson, Franklin, etc., and the great party system which has grown up since their day, strong as it is, has not the elements of stability of the great party system of England. This great evil in the United States is largely due to the isolation of the Anglo-Saxon there from his fellows in other parts of the world ; but recently we have seen a great change take place, a change which necessitates further changes. The Anglo-Saxons have drawn nearer together, and although much more has to be done before a union of the Anglo-Saxons throughout the world will be possible, the way is being prepared for it in the United States. There seems to be less danger of violence in this country than even in Canada. The more the American learns of what has been done in Australia, Canada, and even in England, the better he will be able to deal with the problems with which he is confronted.

WHAT WILL ENGLAND DO ?

The great barrier to the union of the Anglo-Saxons throughout the world is undoubtedly the tenacity

with which the Englishman adheres to the relics of his mediævalism. He has far more leeway to make up than the Anglo-Saxons of any other country. He has done less to free himself from the rule of the Latin, and he is consequently more Latin himself than either the American or the Australian. But he has been contemplating great changes for years past and has learned to govern himself by the ballot-box. It is therefore highly improbable that there will be any serious opposition to the introduction of the new order. The so-called upper classes are divided in opinion, and there are many of even the hereditary nobles who will probably take part in the future development which is presaged by the decay of the Latin dominance. It would be absurd to suppose that the remains of mediævalism could be swept away altogether and at once. Even if this were possible the Anglo-Saxon knows so little of himself that it is very improbable that he could, at this stage in his development, formulate a system which should be entirely satisfactory to him and in accordance with the spirit of his race, as the Latin system was and is satisfactory to the Latin. In England, therefore, as in Canada, the United States and elsewhere, the aim should be to eliminate those evils which press too hardly upon the present generation and to leave a future and a better educated generation to carry out other and greater improvements. We can all form our own ideal of what a perfectly governed state would be, and if all strive to hasten the time when this ideally perfect government may be possible by endeavouring to remove the more serious obstacles to its realisation, there should be no greater danger of violence in Great Britain than in other Anglo-Saxon communities. The Anglo-Saxon is not less daring or courageous than the Latin, while he has proved that he is capable of a far higher degree of self-control, of patience, and of consideration for others. The

Englishman has no less need to exercise these virtues than the American or the Canadian, and if the more advanced thinkers can control their impatience and agitate only for practicable reforms, some of the more glaring evils might be removed within a reasonable period and the way prepared for further advances by the next generation.

PERFECT FREEDOM

I have said that the tendency appears to be towards simplifying our religion, our laws, our social and political systems; and this does not necessarily imply a loss of refinement, because simplicity is not incompatible with refinement. At the present time our lives are too artificial. In the so-called upper classes there is too much of the barbaric display of our Eastern racial progenitors, perhaps, and this display is unnecessary, not to say absurd. It does not contribute towards the happiness of the community, nor even to that of the individual, because even those Anglo-Saxons who make such display despise it. In fact, our lives are made up too much of childish pretence; and what the Anglo-Saxon desires is, I think, to substitute certainty for pretence. At present there is no guarantee either for health or happiness even for those who belong to the privileged classes. A man may be wealthy to-day and a pauper to-morrow. If that is almost impossible, under the class laws of England, for the noble lord, he may be miserable from some other cause. In the middle classes, the great mass of the people, there is just as much instability as in America or elsewhere, while the lower classes are almost without hope. These conditions are constant, but the miseries of the poor in Great Britain are more severe than in other Anglo-Saxon countries, because there is less hope for them there than in those countries. It is very rarely that a poor man can rise so as to free himself from

the dread of ending his life in the workhouse. The great desideratum, therefore, is to devise some means which, while brightening and enlivening our lives, will also remove the element of uncertainty which now tends to paralyse the better feelings of the Anglo-Saxon and to reduce him to the level of the Latin. A reform in this direction should not be opposed to the interests of any class. While uncertainty in the life of the lower orders exists there can be no certainty in the life of the upper classes. And here the question arises, are class divisions necessary or expedient? In America this question has been answered in the negative, but as the Latin law of the country tends to build up classes, they still exist. In some other Anglo-Saxon communities the classes are less strong than in the United States, but in England the question has not yet been considered and there the classes are as clearly divided now as they were a hundred years ago. Whether this constitutes a danger to the country is for Englishmen to say, and it depends on the answer to this question whether Great Britain will take part in the future development of the Anglo-Saxon or will remain as she is. For, humiliating as it may be to our national pride, it has to be recognised that just as an individual is not indispensable, so a nation is not indispensable. When a man retires or dies his place is taken by some one else and he is missed only for a short time. If any one of the Anglo-Saxon communities elects to stand aloof, this will not prevent but merely retard the development of the Anglo-Saxon. This is worthy of notice because the knowledge may relieve the national mind of responsibility to some extent. If any branch of the Anglo-Saxons takes part in the establishment of an Anglo-Saxon Federation, it will do so voluntarily and not from compulsion. It has also to be realised that one community cannot materially aid another community in this crisis except by example. I have said but little of the

other branches of the Xanthocroi, but we have to recognise that the Teutons, the Scandinavians, perhaps the Slavs and other people belong to our race, and will sooner or later follow us in emancipating themselves from the rule of the Greek or the Latin, but any interference of the Anglo-Saxon, any attempt to force on this revolution in the countries of Europe before the people of these countries are prepared for them, will probably lead to disastrous results. If we wish to do the best we can to aid them we should leave them alone. Each country, whether Anglo-Saxon or Teutonic, must deal with the problems before it in its own way, just as each individual must decide for him or herself whether he or she is more Latin or Anglo-Saxon, in England, America or Australia.

THE ANGLO-SAXON OF THE FUTURE.

The Anglo-Saxon, in fact, has not yet emerged from the childhood of his race, while the Teuton is still more backward. It will take several generations at least to prepare the Anglo-Saxon for the task before him, and it is not until a generation has been permitted to grow up, by the mothers and other educational forces, without the minds of the children being cramped into the Latin groove, that he will be in a position to approach the great questions with which he is confronted with any prospect of arriving at satisfactory solutions. It must be evident, therefore, that the Anglo-Saxon of the future, the fully developed Anglo-Saxon, will be far superior mentally and intellectually to the Anglo-Saxon of to-day—as superior, perhaps, as the nineteenth-century Anglo-Saxon was to the early Saxons who fell under Latin rule. It is for this development that we in this age may prepare. We are at present incompetent to solve the great problems before us, but we can remove some at least of the obstacles which, if they

are perpetuated, might prevent the Anglo-Saxon of the present century from dealing with them. In an address on "Modern Scientific Credulity," at St. George's Hall, Mr. G. B. Shaw said: "The people of to-day belong to different centuries. Those who are acquainted with the foremost thought in Art and Science are few in number. The great majority of people in that respect belonged to the last century. He himself was born in a small Irish township in the seventeenth century. If they went to certain agricultural parts of the country they would find people who had the same habits, beliefs and conversation as they had in the days of Julius Cæsar, and long before them."¹ It is those who represent the older centuries in whom the Latin spirit is strongest, and the first question with which the Anglo-Saxon has to deal is how to bring these backward people up to the present age, and that country which establishes the most efficient system of education will be the first to solve this problem and to prepare the way for the solution of other great problems with which the Anglo-Saxon is at present too childish to cope. When we know ourselves we shall be in a position to understand other races, and when we are able to govern ourselves in accordance with our racial spirit, we may perhaps be in a position to govern the older races without oppressing them, and to teach them to live out their lives in conformity with the laws of the Creator, and thus increase the general happiness of the world.

¹ *Daily News*, March 12th, 1890.

CHAPTER XXIV

THE SCIENCE OF OUR RACE

INFLUENCE OF SCIENCE ON DEVELOPMENT

MAN is naturally conservative, and therefore clings tenaciously to what he is, and has been, accustomed to. As a consequence the Anglo-Saxon has resisted the advance of the science of his race because it tends to break up his old beliefs, to prove that what he has been taught to regard as true is no longer true. Hence, while he accepts the lighter branches of his new science, as embodied in his sports, in music, the drama, and the arts generally, he strenuously fights against the more solid and more important discoveries of his philosophers so far as they appear to be opposed to his old-established institutions. The science of political economy, for instance, tends towards the elimination of class privileges, and is directly opposed to the Latin system. Therefore the Anglo-Saxon brings to bear on it all the subtlety, all the ingenious false reasoning of the Latin in opposition to the new ideas. Curiously enough, the Englishman, who is regarded by Americans and Australians as the most conservative of his family, has accepted this branch of his science more fully than other branches of the Anglo-Saxon family, but has carefully weeded out of it all that appeared to threaten his class system. The Anglo-Saxon has not yet learned that his science forms a complete whole, and that it must be either accepted or rejected entirely. In his charming satire "Erewhon" Samuel Butler could only see hope for

the future by abolishing all modern mechanical inventions and returning to that state of life which existed when only simple tools were in use. But mechanical invention has developed enormously even since he wrote. It is impossible to say now the effect on home life which the invention of the sewing machine has had, but it must be apparent, I think, that the invention of the bicycle has completely abolished much of our old belief. There was a time when it was held to be indelicate for a lady to swing her arm when walking; now she not only swings her arms but her legs also. Every invention and discovery has had its due influence on the evolution of the Anglo-Saxon, and has tended to develop his character; and as invention and discovery has proceeded so rapidly during the past century, it is almost impossible for an Anglo-Saxon of the present day to estimate the change which has taken place within him. Thus the present Anglo-Saxon is as unlike his father in his methods, his thoughts, and his beliefs as it is possible for a man to conceive, and hence every attempt hitherto made to represent life as it was even a century ago is more or less of a failure. In attempting it we simply describe the men and women of the present day and dress them in ancient costumes.

SCIENCE ENABLES US TO UNDERSTAND OURSELVES AND OTHERS

But if we cannot reproduce the English man or woman of a bygone time, our failures in representing life in ancient Greece or Rome must be still more pronounced. We cannot even judge of the ancient Greek or Roman by their modern representatives, although the racial characteristics change but very slightly after the race has reached its maturity. Both Greeks and Romans have accepted a portion of our science, and this has influenced even the

characters of these people. The modern Latin has reached a higher civilisation and refinement through the development of our science than he could possibly have attained to by means of his own science. His religion is the last tie which binds him to the past, and when he leaves his Church it is because he is becoming either by heredity or education more Teutonic than Latin. Perhaps, when the racial characteristics are better understood and the course of their development has been traced out, sketches of life in England in mediæval times, of life in Athens, Rome, Alexandria, Babylon and other ancient cities may be drawn more faithfully than is possible at present. Until we understand more fully than we do now the evolutionary stages through which man has passed, we merely reproduce ourselves in attempting to describe the men and women of other times or other races. Thus we fail to realise that it is utterly impossible to make the savage or the barbarian or even the semi-civilised races comprehend our idea of the Creator, for instance; and therefore in attempting to force on them a civilisation beyond their capacity to understand, we break down their own racial morality, and substitute a false morality, which, instead of elevating, degrades them.

THE NECESSITY FOR ACCEPTING SCIENCE

What must be realised sooner or later is, I think, that our race has, in accordance with the laws of the Creator, evolved a higher science than any of the older races, and we cannot escape from its influence even if we would. Science is based on demonstrable evidence, and is therefore true. In opposing science, therefore, we are not merely opposing God's laws, but also the truth. There is nothing to fear in science that we should regard it as an evil, as too many among us by their attitude towards it appear to do. It is by its aid that we have abolished or minimised some of

the evils by which our race has been afflicted, and it is by its means that we can cleanse our social and political system of those evils which still exist. If it is of God, resistance to it is wicked, impious. When the truth of this begins to be realised, the opposition of the Anglo-Saxon to the science of his race due to his Latin training must sooner or later cease, and the child will be taught the rudiments of his own science instead of having his mind crammed with the science of an ancient and decaying race. When this time comes, the Anglo-Saxon will be a very different creature from what he is to-day. We need not, like Bulwer Lytton, seek for the "Coming Race" underground. We may see it developing among us in Great Britain, in America, in Australia, and elsewhere. If this is true, there should be no stronger incentive required to induce the Anglo-Saxon to strive to understand the science of his race, and to realise that the study of the science of the older races should not be an end in itself, but merely a subsidiary study tending to enable him to trace out the evolution of his own science.

COMPREHENSIVE CHARACTER OF SCIENCE

It may appear strange, and yet it seems to be true, that not one of the older races has succeeded in perfecting any one branch of science. Mathematics has been more or less studied by the Hindoo, the Arab, the Greek and Latin, and probably by other races, but it remained for the Teuton to formulate it into an exact science. Early in the nineteenth century it was popularly said that mathematics was the only exact science, but that astronomy was tending to become exact. Since then geology, philology, and many other sciences, have, by the aid of the evolutionary theory, become more and more exact. In each case one branch of science is supported by, and supports in its turn, all other branches of

science, and this is true not merely of the physical and social sciences, but also of the mechanical and even the artistic and the lighter sciences. For the science of our race is so wide that it embraces even our sports and amusements. It is not confined to the "ologies," but includes painting, sculpture, the drama, music, etc., and the hand of the Anglo-Saxon may be traced in the evolution of these lighter branches of the science of our race. But this is not all. The Anglo-Saxon is a great lover of sports and athletics, and as he becomes more refined we find him rejecting the prize fights, the bull and bear baiting, and other brutal sports of the Latins, and adopting other ancient sports to his taste or inventing new ones. When the history of the Anglo-Saxon is written it will be necessary not merely to trace the origin of his philosophical, physical, mechanical, and other sciences, and to show how he has taken part in their development and the influence they have exerted on his character, but a similar record of his work in connection with the evolution of art and sport must be made. For there can be no doubt that the popular sports exercise a great influence on the popular mind. The science of our race is so wide that a mere enumeration of its various branches would occupy a great space, and without some details this would be valueless. The tracing out of the origin of these branches of science, and the apportioning to the older races the credit due to them for what they effected in the development of each branch of science, must necessarily be a work of much research, and will require time and diligent study. I have more than once referred to the ignorance of others, of women especially, as retarding the acceptance of the science of our race, but I may here candidly confess that I am no less ignorant myself, and can only speak of many branches of our science with a very inadequate knowledge of their history and character. Probably there is no single man now living who

could do more than give a vague and very inadequate sketch of the evolution of science as a whole, but many men living are far more competent than I am to write a history of some one branch of our sciences, arts, and sports; and it is by such studies, each embracing some one branch of science, that a fairly clear conception of all the branches which go to make up the science of our race may be made available. Such studies have, however, not yet been made. Even those who have hitherto attempted to trace out the evolution of English literature, and other branches of science, have written from the Latin and not from the Anglo-Saxon standpoint, and their books, therefore, are not in accordance with the evolutionary theory.

SPORTS OF THE ANGLO-SAXON

It is because the science of our race is so wide as to embrace all branches of human thought and activity that it is superior to the science of the older races, and yet it differs from these older sciences in degree and not in kind. We know that dancing has always been more or less connected with religion, and the Greeks had their religious games. Perhaps when our system of education begins to be understood, it will be realised that the one redeeming feature of the British system is its encouragement of athletic sports. While the minds of the scholars are cramped and confined by the reverential study of an almost obsolete science, the physical powers are expanded by practice; but even in this branch of education some improvement is possible. At present it is tolerated because the Anglo-Saxon youth insists, but there is no systematic instruction given in this branch of science. As in all other branches of our science, we can trace our games back to a very remote antiquity. Thus chess is believed to have been played by the Hindoos 5000 years ago. But as the

moves of the pieces were more or less restricted until the game was introduced into Europe, the game as it stands only dates back to the latter part of the eighteenth century. It was such players as Philidor, Harrwitz, Morphy, Paulsen, and others of more recent date, who made it the intellectual game which it now is. Draughts probably is as ancient as chess, but its history has not been traced so accurately. Probably both games were evolved out of some older game. In Europe the game played is far less scientific than the British game, which appears to have been formulated by Anderson. It was played chiefly in Scotland until the late James Wyllie, "the Herd Laddie," did so much to develop its capacities and to make it known, so that it is now popular in all English-speaking countries. The ball is a very ancient plaything, but it remained for the Anglo-Saxon to devise the most scientific of ball games. The English game of billiards is far superior to the games played in Europe or America, and is the most scientific of indoor games, while cricket is the most scientific of outdoor games. The Anglo-Saxon has either annexed or invented many other games, such as hockey, golf, lacrosse, polo, and has endued them with the spirit of his race. When we begin to realise how very large a place sports occupy in our lives, and that these sports are as much our own property as our other inventions, it seems absurd to suppose that sport will die out when the Anglo-Saxon rejects the remnants of Latinism which now oppress him. Logically, it should appear that the more he frees himself from Latin rule and develops his own racial characteristics, the larger will be the space which sports will occupy in his life. Therefore the future life on earth should not be the gloomy existence which pessimists imagine it will be. Our sports, our music, our drama, our arts, will remain, as well as our more serious sciences, the property of our race,

DREAMS OF THE ANCIENTS REALISED BY MODERN SCIENCE

It would be interesting to trace out the development of our science, so as to show how far we have by its means gone towards realising the dreams of the older races. For instance, our Teutonic forefathers talked of "shoes of swiftness," "seven-leagued boots," and we may speculate how far the invention of the bicycle or the road roller skate supply the means of transit he merely imagined. The Arabs, the Jews, and other ancient people were conveyed great distances by angels, genii, djins, huge birds, or flying beasts. Sometimes, as in the story of Aladdin, a whole palace with all its furniture and occupants is removed from Cochin China to Arabia in one night. We cannot pretend to perform feats such as this, but in America the railways will convey a large number of passengers and dead weight for from three thousand two hundred miles on the United States lines to three thousand five hundred miles on the Canadian lines in one continuous journey in a very short space of time. In the States a man can travel from San Francisco to New York in four and a half days. In Canada it takes about seven days to cross the continent, about the same distance perhaps as Aladdin's palace was removed. But the ancients could only accomplish such mighty works by means of necromancy, while the Anglo-Saxon merely purchases a ticket at an office open to every one. What could only be effected by the older races by powerful magicians, is therefore possible to us without magic, although it may perhaps be said that we cannot quite do what the ancients imagined. If a similar comparison was made between the aspirations of the ancients and the accomplishments of the Teuton with regard to the electric light, the telephone, megaphone, cinetoscope, the oxyhydrogen

lantern, photography and the Röntgen rays, the telescope and microscope and other modern inventions, it would be seen that we have come within measurable distance of realising the wildest dreams of the ancients. But it is absurd to suppose that because the people of the older race had dreams, they had any knowledge of what the future was to bring forth. Shakespeare, for instance, when he makes Puck say "I'll put a girdle round about the earth in forty minutes," had no idea that man would ever be able to send a message round the globe in that time. His idea was that nothing was impossible to magic, just as we now begin to think that nothing is impossible to science.

WHAT WOULD SHAKESPEARE THINK ?

Perhaps we can best gauge the vast change which has taken place in modern times, by trying to realise what Shakespeare would think could he rise from the grave and see one of his own plays performed in a modern theatre, with the realistic scenery, the marvellous appliances and accessories, the mechanical contrivances, the gas, electric and limelight effects, and all the other improvements due to the advance of science since his time. But Shakespeare was a broad-minded thinker and would probably be less affected, frightened I may say, at some of our achievements than an ordinary man. In spite of their dreams these ancient people had no belief in the marvels they imagined. A balloonist, to say nothing of a photographer or other operator, who is now regarded as a very innocent and perhaps amusing person, would have been burned as a wizard. But if it is so hard to realise the thoughts of men of our own race only three hundred years ago, how much more difficult is it to enter into the thoughts and spirits of other races and of more ancient times !

THE NEW SCIENCE SUPERIOR TO THE OLD

When we compare the new with the old we begin to realise how vast the abyss is which separates us from the past. And there is no going back. The Anglo-Saxon has started on his journey into a region where none of the older races could penetrate, and he must go forward whether he desires it or not. To me the future seems full of promise, and I can see no cause for alarm. A similar crisis has arisen in the lives of each of the older races, and they survived it, and the Anglo-Saxon can do what others have done before him. History written from the evolutionary point of view proves that the course of man has ever been upward and onward. What the Anglo-Saxon has done proves that he, the latest developed man, is superior in intellect to any other man who has conquered a world empire. His science enables him to account for phenomena to a far greater degree than any of the older races. It furnishes him with the means of gratifying his desire for knowledge, for enjoyment, for comfort and happiness, more completely than the sciences of the older races, and as he realises the truths which his science teaches he will bring his religion into conformity with these truths. We know something of what he has done in this direction in the past. We see how gradually these noiseless revolutions in public thought have gone on, and we recognise that this has been the one great cause of pessimism in the Anglo-Saxon who clings to the Latinism instilled into him in his babyhood. But to the Anglo-Saxon who can accept the new conditions there is no room for pessimism, and this is important, as his race has arrived at that stage in its development when all his attention is required for building up his new system so that it may be in accordance with the spirit of his race. It must be apparent, I think, that the more highly the Anglo-

Saxon is educated in the science of his race the more elevated will be his religion, the more virtuous his morals, the more satisfactory his political, his industrial, and his social system.

ELEVATING TENDENCY OF SCIENCE

The religion of a race although it is based on the science of the race is not formulated by the great philosophers of that race. It is formulated by the masses and therefore represents, not the highest possible mental development of the race but the average intelligence. It is because the masses of the older races have been uneducated, ignorant, that so much of superstition and imagination has been incorporated in the majority of the religions of all ancient races. None of the religions of the older races represents the highest intellectual capacities of the race which formulated it, and therefore we find that even among the people of one of these older races the introduction of new thoughts, due to discoveries by a younger race, has a tendency to unsettle the public mind and to lead to the division of this ancient religion into sects. But when a race has reached its maturity it accepts only so much of the new science as is in accordance with its race spirit and rejects the remainder. The race religion is therefore modified only to a small degree. Thus we see that, in spite of the assertion that the Roman Catholic Church is the same now as it was a thousand years ago and that it cannot alter, there is some slight change even in this Church in Australia, in the United States, in Canada, and even in Ireland, caused by the new thoughts due to recent invention and discovery. Some of this is no doubt due to the mixture of the races, but some is also due to the influence of modern science on the Latin himself. This seems to indicate that

his religion, perfect as its organisation was, did not completely satisfy his mind ; and as new ideas become popular they have more or less influence even on the pure-bred Latin. The Latin is influenced by our science and by our philosophy when it accords with or is an extension of that preached by Plato, Aristotle and other philosophers of the race. The Japanese is influenced by our mechanical sciences, and probably these will also appeal most strongly to the Chinese. By studying the Arab, the Hindoo and other ancient races, the Anglo-Saxon of the future may discover which branch of his science appeals more strongly to these people. The object in all cases with the Greek and Latin as with the Chinese or Hindoo, should be not to abolish the religion of these people but to elevate it. The Anglo-Saxon is, I think, destined to rule these ancient races, and he can best do so, both for himself and for them, by adopting this rule. Religion is of less importance than has hitherto been supposed. In the older races it was the one important subject of discussion, and each race has deemed it its duty to propagate its religion by fire and sword, by torture and barbarity of every kind. The Anglo-Saxon is the first to recognise the right of private judgment. It matters nothing to one man what another believes. What is desired is that each man and woman should be satisfied with his or her own religion and should be left perfectly free to enjoy his or her belief. If we extend this principle to the older races, while teaching them such of our sciences as they can receive and appreciate, we may leave them to adapt their ancient religion to the new ideas in their own fashion with perfect confidence. Science or knowledge is humanising, civilising in its tendency, and may be trusted to exercise a powerful influence on the minds of all who can accept its teachings.

PROSPECT OF THE FUTURE

If there is any cause for alarm with regard to the immediate future it must arise from the fear of opposition to the free development of the Anglo-Saxon, and he has been for so long a time accustomed to govern himself that I cannot conceive that any attempt will be made in any Anglo-Saxon country to continue the system of coercion which has constituted the basis of government in past times. I have refrained from speaking of other Teutonic countries because they are still under the control of the Latin spirit to a greater extent than any Anglo-Saxon country. It is impossible to conjecture what the effect of the propagation of new ideas in these countries may be, but I think we may anticipate that the larger the admixture of Teutonic blood in the people the more peacefully will reforms be effected. The spread of new ideas cannot be prevented and therefore the Teutons cannot be guarded against the disturbing influences consequent on any new discovery in science. But one nation can do very little to help another nation. Great Britain, the United States, Canada, Australia, New Zealand, and South Africa, must each deal independently with the issues which have arisen. But although one branch of the Anglo-Saxon family can do little to assist any other branch in dealing with these issues each can set an example of patience and moderation, combined with perseverance, to the others, and each one may learn some useful lessons from the others at the present time. Germany, France, Sweden and Norway, Switzerland and other European countries, may if they please learn in a similar way. But with regard to the Anglo-Saxon there appears to be no cause for anxiety. If the Anglo-Saxon is true to himself there is no power on earth which can prevent him from dominating the world. We have recently seen a wave of militarism

begin in America and spread to Great Britain and all other Anglo-Saxon countries. This appears to have been due to the impulse for expansion common in all growing races ; but it is not by his military prowess that the Anglo-Saxon will conquer the world, but by his application of the science of his race to his social and political systems. It may perhaps be admitted that while powerful military nations exist the Anglo-Saxon cannot afford to adopt a peace policy. He must always be prepared to defend himself against attack, and the Latin spirit is not dead yet. But he will wield a far more potent influence when he regulates his social, his political, his commercial and industrial system by the science of his race than he does now ; when he abolishes the great evils which still exist and makes the various countries he holds the homes of contented and happy people. He has already done more perhaps in this direction than the Teutonic branches of his race, but his work is by no means complete while vice, poverty and discontent are found in Anglo-Saxon countries.

CHAPTER XXV

FUTURE OF THE ANGLO-SAXON

THE NEED FOR A PHYSICIAN

AN ulcer in the physical body is caused by the presence of some foreign matter in the flesh, and under the operation of the natural laws the body works, by means of suppuration, to expel the intruder and to cleanse the system of impurities. From what I have said in the previous chapters it would appear that the operation of the natural laws in the social body is of a somewhat similar character and that nature is striving, blindly but persistently, to eject the foreign matter which has effected a lodgment in our social system. In the case of the physical body, science has enabled our surgeons to aid the operations of nature by opening the sore with his scalpel and cleansing it by means of deodorants, antiseptics, or disinfectants. In the case of the social body the scientific physician is forbidden to interfere, and we still trust to charlatans and empirics. In morals and politics, in fact, we are still in the empirical stage which precedes true science as the astrology and alchemy of the ancients preceded the astronomy and the chemistry of our race. That this state of public opinion can be only temporary must, I think, be apparent to even the most casual of observers, and the wisdom of opposing the necessary reforms is not apparent on the surface. In the meantime the natural laws are working persistently, continuously; for there is no rest, no sabbath, for the Creator

and His laws; and the result will probably be far more radical in the end in consequence of our rebellion against these laws than it would be, if our race had been allowed to develop gradually and steadily as its characteristics were evolved. In fact every stage of opposition to the laws of nature carries with it its punishment, and the nature of this punishment of the Anglo-Saxon for his sins against the laws of his Maker, at the behest of a foreign power, may be seen in the great social and political evils with which he is afflicted. And the greatest of all the evils, the basis of all those gigantic sores from which the social body is suffering, is the ignorance of the Anglo-Saxon of himself and his science. When the Anglo-Saxon knows himself he will be able to regulate his conduct not by the laws of the Latin, but by laws congenial to the spirit of his race, and then his religion instead of being opposed to his science will be in conformity with it, will rest securely upon it, and there will be no more complaints that science and religion are at war with each other.

EVOLUTION OF RELIGION

If we study religion we find that it has been evolved in very much the same manner as language and other attributes of humanity, and the religion of the older races is based on, nay it is the highest expression of the science of the race. It is by means of his religion that the Latin for instance understands himself. A true Latin, that is, one who accepts the Roman Catholic faith without doubt, knows precisely what any Roman Catholic would do or think in any part of the world if he was placed in certain conditions. The whole branch of the race is consolidated by its religion. It must be apparent that none of the sects into which the Anglo-Saxon is divided fulfils this character even to that section which professes to believe in it. To the Roman Catholic

the voice of the Pope is as the voice of God. It represents the *vox populi*, and is, therefore, the highest authority which men and women of the Latin race can recognise. The utterances of the Archbishop of Canterbury, the Moderator of the Presbyterian Church, the Chairman of the Wesleyan Conference, or the head of any other of the sects into which Protestant Christianity is divided, have no such value, because these do not represent the science of the race to which they speak. This does not necessarily mean that there is no truth in Christianity. It merely means that it does not embody all that is true. Each of the religions of the older races, being based on the science of the race which formulated it, necessarily has a basis of truth. But as the science of an older race is improved upon by the superior intelligence of a younger race, both the science and the religion of that older race necessarily become childish and immature to the man of the younger race sooner or later as he develops his superior intellectual power. The student of the evolution of religion will find that in all cases the younger race, when it has passed beyond the religion it accepted from an older and more matured race during its infancy, has nevertheless incorporated much of the older religion in its new religion. Thus the Greeks and Romans when they formulated Christianity retained very much of the ancient paganism. Possibly this may be a clue to what is repugnant to the Anglo-Saxon in this religion.

RELIGION TOO ELABORATE AND ARTIFICIAL

That the Christianity of the present day is not satisfactory to the Anglo-Saxon is conclusively shown by the number of antagonistic sects into which it is divided. If the religion was based on the racial characteristics, as the Roman Catholic religion is based on the racial characteristics of the Latin, there

could be no such divergence, no such sectarian antagonism, no such scandals as we find within the pale of some of the sects even at the present time. It has been said that there is too much "Churchianity and not enough Christianity" in our religion, and this seems to indicate that this religion is too elaborate, too artificial to satisfy the earnest Anglo-Saxon. This view is in accordance with what I have said of the social, the political, and the military systems of the Latin. The tendency of this race is to go to extremes, and this is instanced in its Church as well as in its laws and other institutions. We find in all these institutions a similar tendency to extravagance, superstition, artificiality, and imagination, which the leaders of thought who formulated the racial religion relied on to replace their lack of scientific knowledge. Hence it is that this older form of the religion is so radically opposed to the laws of nature, and is, therefore, the basis of the evils with which the Anglo-Saxon is afflicted. Of course the religion is productive of similar evils among the Latins themselves, but being based on the racial characteristics of the people it provides safety-valves which tend to minimise these evils. These do not exist in the Protestant Churches. Nevertheless, we find that even in Italy and Spain, where the Latin is purest, society is honeycombed with secret societies more or less in revolt against the restrictions imposed on them by their Church. How far these secret societies are due to a revolt among the Latins themselves—similar to that which caused the evolution of the Thugs of India—or to the Teutonising of the people, must be left for further inquiry.

SOME COMPLEMENTARY EVILS

If it is true that the religion, the social system, the laws and politics of to-day are too artificial and elaborate, and therefore too unnatural, the tendency

should be towards simplification, and this seems to be what is taking place in all Anglo-Saxon countries though the process has been carried further in some of these countries than in others. The tendency is to eliminate extremes, to wipe out the complementary evils of celibacy and prostitution, to abolish the hereditary landlord and the hereditary pauper, to level upwards by the extension of education and other civilising agencies. In this work England is far less advanced than the United States, Canada, or Australia. Hence we find that, while there are great evils in these countries, they are not so firmly rooted in public opinion as they are in England. The English, in fact, cling tenaciously to the relics of feudalism, the remains of institutions once valuable but now deadly, and hence there is more hypocrisy in England than in other Anglo-Saxon countries. This is the natural consequence of perpetuating the shams and pretences which now represent the valuable institutions of a bygone past. It is absurd to pretend to believe, for instance, in two contradictory theories of the Creation. A theory of the Creation has been the basis of all the older religions, and such a theory must be the basis of the religions of our race ; but we can only have one theory as the basis of our religion, and must, therefore, reject one of those now more or less accepted, and adhere strictly to the other ; and it depends in our case on which one we accept, whether we belong to the new and superior race or to the old and inferior one. It is a break which has come in the lives of all races which have preceded us as dominant races. The Bible records the evolution of the Jew from the ophiolatry of his parent races to the worship of the Most High. The various branches of the Melanochroi—the Greeks, Latins, Armenians, etc.,—as we know, passed through a similar crisis some ten hundred to eighteen hundred years ago. And when we realise how important the issues which now present themselves for consideration

are, we realise how very paltry and childish are the disputes which disturb our politicians and our religious bodies. We may learn some useful lessons by studying these movements in older races.

THE COMING CHANGES

When the Greeks began to formulate the religion of the Melanochroic race, some eighteen centuries ago, they appear to have regarded it as a temporary expedient which would prepare the way for a millennium, or age of peace, in the future, and this seems to me to be a just estimate of the Christian religion from the standpoint of the Xanthochroi. It has doubtless done much to prepare the Anglo-Saxon for evolving a higher religion for himself. The belief in the proximity of the millennium seems to have been based on the words of Jesus: "But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God."¹ Elsewhere He is represented as saying that "The kingdom of heaven is at hand,"² and this has been interpreted to mean that He would reappear and reign over the earth for a thousand years. From time to time prophets have since arisen who have predicted "the second advent" and the end of the world. Even in our own day there have been men who have announced that the end of the world would take place at a particular date, and when this date has passed without any extraordinary physical phenomena they have discovered some error in their calculations, and very obligingly postponed the event to a future date. Science tells us that the "last day" for our planet is very far distant, and therefore it would appear that these well-meaning prophets have been mistaken in their estimates entirely. What we may look forward to is not the end of the world, but

¹ Luke ix. 27.

² Matt. x. 7; Mark i. 15.

the passing of a great race. The world has seen thousands of these changes, but she still swings on, wholly unaffected by the crises which convulse the creatures on her surface. The death of a race is of no more importance to her than the death of an individual, whether it be a man, an animal, or a plant. That this change is the first of its kind which affects man in all parts of the earth is due, not to the Melanochroi, the passing race, but to the Xanthochroi, the coming race, and it is not a matter of a day but of centuries.

WE MAY TRUST OUR FUTURE TO OUR CREATOR

I have said that, as compared with a younger race, an older race appears to be very childish, and when the Anglo-Saxon is fully developed, the Latins will appear to him as wayward children, superior in mental and intellectual capacities to still older races, but very inferior intellectually to himself. He will also realise that it is only by slow degrees that he himself has advanced gradually from a still more childish stage than that of the matured Latin, and that for many generations he was merely a child as compared with his Latin conqueror. This picture gives us the key to the evolution of man from the beginning. When he began to advance beyond the animal stage, progress was very slow. And all through this series of evolutions man's great desire has been to discover whence he came and whither he goes. To this end each race has promulgated a theory of the Creation. Many of these are very childish, but they were believed in no less fervently than the Xanthochroi now believes in the theory of evolution. This theory appears to definitely settle the question—Whence we come? It seems impossible that any more advanced race than our own can conceive of a more humble origin. If this is so, we shall as a race have established more than one exact science, which is more than any

other race with which we are as yet acquainted can be credited with. With regard to the other great question which has engaged the attention of man from the earliest times—Whither we go?—we have advanced but little on the older races. It has been said that it is beyond the reach of man's intellect. We may, I think, admit that it is outside the range of Anglo-Saxon inquiry, and rest satisfied with what we have achieved. We have at least learned that we may trust ourselves in the future implicitly to the Creator. It has been beautifully said by a recent American writer that "the fact that God provided mothers to care for us on our entrance into this life furnishes a guarantee that He will not neglect us or leave us without guides in a future life if it is His will that we should have a future life."¹ The lesson taught us by the science of our race seems to be that man is placed on this earth to do his duty here, and not to waste his time in useless speculations as to an apocryphal future of which we can obtain no certain knowledge. And the more we study our science the more the assurance that we may trust our Creator for any future which He may design for us is forced home upon us. The world is a beautiful world. It has been made hideous by man. But we, who realise more vividly, perhaps, than any other race, how very beautiful the world is, and how pleasant life can be under natural conditions and in harmony with the natural laws, may do much to abolish the evils created by the ambitions, the lust of wealth and power, the ignorance of the older races, and restore ourselves to our proper place in nature. That appears to be the duty which the Anglo-Saxon has to discharge, and in doing so he may also elevate the remnant of the older races, and by studying their

¹ I was much impressed with this article when I read it in, I believe, an American magazine between the years 1895 and 1898, but as I neglected to make a note of the title of the article, the name of the author or even the name of the magazine, I have since been unable to find it.

characteristics, infuse some happiness into their lives also.

SOCIAL EVILS DO NOT CURE THEMSELVES

The Anglo-Saxon appears to have his destiny very largely in his own hands. He may adhere to his remains of mediævalism and perpetuate the present conditions for a time, or he may set resolutely to work, master the lessons which his science is calculated to teach him, and act upon them. The Anglo-Saxon in each of the countries in which he has established himself must decide for himself as to which course he will take, and in each country the Anglo-Saxon may learn something from his brethren elsewhere should he, as is most probable, decide to follow his destiny. Should he, in any country, resolve to adhere to his present institutions, he must realise that a nation cannot stand still. It must either progress or deteriorate, and therefore existing conditions cannot be maintained. Any effort to maintain the *status quo* must be vain, as evils now existing must grow worse unless efforts are made to eradicate them. Evils will not cure themselves. Such considerations as these will of course have no effect on those who are satisfied with the present conditions, or who believe that the world, as it is, is the best of all possible worlds; but I should be sorry to be compelled to believe that there are many such. When the mind of the Anglo-Saxon child is permitted to expand naturally, and is assisted, instead of being retarded, by "education," the Anglo-Saxon will be as superior to the man of the present day as he is to his Teutonic ancestors of a thousand years back. What developments in science may be achieved during the time when the Anglo-Saxon mind is unfettered and in its most active stage it is impossible to say, but we may anticipate that great advances will be made in science during the next five or six centuries, and when the Anglo-Saxon has finished the work he

was sent into the world to perform and sinks into the sere and yellow leaf as older races have before him, he will leave a record which will survive him, a record on which future races, perhaps, will base a science as superior to ours as ours is to that of the Latins or of the Australian savage. I have thought that perhaps the advent of the Anglo-Saxon may mark a new departure in the evolution of man. The older races have gained but little scientific knowledge, but have built up most elaborate religions on what little they did discover. Perhaps these may be regarded as the religious races, while the Anglo-Saxon may be the first in a long series of scientific races of man yet to be evolved. If this is so, the Latin Church may be regarded as the highest development of which religion is capable. That there is much of truth intermingled with its barbaric splendour and elaborate ceremonials must be admitted, and it is for the Anglo-Saxon to weed out and reject the false and the meretricious, to preserve what is true, and to incorporate it in his system. But the religions of other ancient races are also worthy of a similar critical inspection, because, as the Anglo-Saxon is the heir of all these races, it is not impossible that something congenial to his science may be found in many of the old religions, for every religion being based on the science of the race which evolved it, contains some elementary truth, and, as the older races differ very materially from each other, truths which were accepted by one race may perhaps have been rejected by another. It must be apparent, therefore, that the final form of the Anglo-Saxon system cannot be determined by the present generation. It must grow naturally as the race spirit develops. What the present generation can do is to eliminate those evils, the existence of which cannot be reconciled with the Anglo-Saxon spirit of the present day, and thus prepare the way for a further advance in the next generation.

THE DOMINANT RACE

I have spoken somewhat harshly perhaps of the Greeks and Latins, the two great branches of the Melanochroic race with which the Anglo-Saxons have been in contact, but I have not intentionally done them injustice. If I have exaggerated their racial characteristics in any way I shall be pleased to moderate the opinions I have expressed so as to do them justice. There can be no doubt that the influence of the Latins on the early Teutons was of an educational character, and therefore beneficial. The evils which now exist are due to the growth of the Anglo-Saxon, whose mind has passed beyond the stage when Greek or Latin ideals could satisfy him. But while we realise that the survivals of the Latin dominance in Anglo-Saxon communities are the great source of the evils which afflict society, we must also realise that it would be absurd to blame the Greeks or the Latins for them. What we must recognise is, I think, that the various branches of the Melanochroi have made a magnificent fight for the supremacy of their race. If any race with whose history we are acquainted has, with its utmost power, endeavoured to obey the command—which according to the Jewish historian was given by Jahveh to Adam but which science teaches us was tacitly given by the Creator to every species of organic being—to “Be fruitful and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth,”¹ the Latin branch of the Melanochroic race especially has done so. Whether the Anglo-Saxon will do likewise it is at present impossible to say. He cannot do better than strive to emulate the great race he is supplanting in this respect,

¹ Genesis i. 28.

while at the same time he is freeing himself from its influence in other directions. But it is necessary that he should distinctly understand that the Anglo-Saxon himself is responsible for existing evils and not either the Latin or any other more ancient people.

RACE HATRED INEXCUSABLE

Hatred of alien races is excusable in the man who believes that his race was created by the one true God, and that all other races were created by the false gods or demons whom they worshipped. It is also excusable in the man who believes that the first man was created a perfect being, and that only his own race retains some degree of this perfectness, while all other races have degenerated from this high standard, and as a consequence of this degeneration have been condemned by a just but stern God to everlasting perdition. But the man who accepts the theory of evolution has no such excuse for racial antipathy. To him the older races represent stages in the evolution of his own race. It is because he has inherited all that is best in these older races that he is superior to them, and not on account of his own efforts. He owes a debt of gratitude to them which he is incapable of repaying in full, and he can only show a sense of his indebtedness by treating the remnants of these races with kindness and consideration. That they are unable to govern themselves as efficiently as he may govern them, is a sufficient reason why he should seek to dominate them, apart from the necessity imposed on the superior race by the laws of the Creator. The Latins especially are unfit to govern themselves honestly and justly, and therefore it is no less his duty than it is his interest to free himself from the rule which has so long retarded his development. In effecting this he will require to use all the self-control, firmness,

perseverance, and persistence which he possesses in a higher degree than any of the older races. How arduous the struggle will be may be guessed from the past; but it is not against the real Latin that he will have to fight, but against the Latin within himself. I may refer to the Society of Jesus as an example of one of the counter revolutions of the past, which will probably be paralleled in the near future. The Jesuit order was formed in the sixteenth century as a protest against the so-called Reformation. It was not a Latin movement but a semi-Teutonic one. Hence it was not accepted by the authorities of the Roman Church. But it was more energetic, more persistent, than the Latin character could make it. It exaggerated the Latinism of the Church, so that it may be said that the Jesuits are more Latin than the Latins. In fact, the modicum of Teutonic blood in the leaders gave it that force which all truly Latin institutions lack. It is these semi-Teutonic movements which carry more danger with them than the real Latin institutions, because they adapt themselves more or less to the Teutonic spirit. Led by these, the remnant of the Latins will fight, for they belong to the greatest military race known in history. In Southern Europe, where the Latin predominates, there will no doubt be violent scenes; but if the Anglo-Saxon, the most advanced section of the Xanthochroi, succeeds in effecting the revolution peacefully, we may hope that the branches in Northern Europe—the Germans, Swiss, Danes, Norwegians and Swedes—may perhaps succeed in shaking off the Latin conqueror without bloodshed.

THE AGE OF PEACE

The final struggle of the Anglo-Saxon to free himself wholly from Latin rule will probably constitute the most fascinating page in the history of this section

of the Xanthochroi; and when it is finished there will be nothing to prevent the Anglo-Saxon from realising all those high anticipations in which from time to time his more advanced thinkers have indulged. If he does not establish a just and equitable rule in which the greatest happiness for each individual may be assured, it will be entirely his own fault. He has his destiny in his own hands to make or mar as he pleases. If he is true to himself, he may, with his greater command over the powers of nature, his extensive scientific knowledge which the gifted men and women of his race have slowly and laboriously built up, so order his social, political, and ethical government as to realise the dream of the ancient Greeks of a millennium—an age of peace on earth, good-will to all men.

THE END

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